THE

SEDVCTION

of Arthington by Hacket eſpeciallie,
with ſome tokens of his vnfained repentance and Submiſſion.

Written by the ſaid Henrie Arthington, the third perſon, in that wofull Tragedie.

*Pſal.*34. *verſ.*16. *and* 17.

The face of the Lorde is againſt them that do euill, to cut off their remembrance from the earth.

But when the Righteous crie, the Lord heareth them, and deliuereth them out of all their troubles.

Idem. verſe. 21. *and* 22.

Malice ſhall ſlaie the wicked, and they that hate the righteous ſhal periſh.

But the Lord redeemeth the ſoules of his ſeruants, and none that truſte in him ſhall periſh.

Printed by R. B. for Thomas Man, dwelling in Pater noſter row, at the ſigne of the Talbot

The Contents of this booke.

First, To consider of the greatnesse of Hackets sin, in rebelling against Christ Jesus the only sonne of God.

Secondlie, What meanes hevsed to bewitch my poore selfe, to become one of his false Prophets, &c.

Thirdlie, To ponder the greatnes of my sin in proclaiming him Christ Jesus, &c.

Fourthlie, To obserue the greatnes of Gods Almightie prouidence in my preseruation notwithstanding.

Fiftlie, To note the great fauours I haue found at her Maiesties hands and her Honorable Councel, to spare my life, &c.

Sixtlie, To mooue all people to thankefulnesse on my behalfe, and to pray that my life may tend to Gods glorie.

Seuenthlie, To admonish al people (by my wofull example) to take heede and beware of Satans temptations.

Heervnto is added certaine meditations in Meter, which the sayd Henrie Arthington penned in prison, since his inlargement.

To the Right Honourable, the *Lords and the reſt of her Maieſties moſt Ho*nourable priuie Councell, increaſe of all *graces and bleſſings needfull &c.*

IT may be deemed an intollerable pride in a poor priſoner (my verie good Lordes, &c:) to preſume to write vnto your Honours after this manner, during the time of my reſtrainte, (Namelie being (as I am) a man without credit, hauing not as yet her Maieſties pardon: but if my caſe be dulie conſidered (as I nothing doubt but it is with your Honours) howe that my treſpaſſe being great, mine offence publike, and my fact preiudiciall to the whole common wealth: there is none (ſaue ſuch as are deuoid of reaſon) but will allow it to be my bounden dutie, to pen and publiſh my vnfeined repentance, ſo ſoone as my libertie woulde permit: There hath not as yet three weekes ouerpaſſed, ſince the ſame by your Honours was granted vnto mee (for the free vſe of the priſon onelie) during the which time I haue added my inde-

uor (the Lorde bearing witnesse, with a single heart) to set downe the storie of my fearefull fall, that all others (if possible) might by my example be warned betimes to foresee and preuent the practises of *Satan*, who seeketh by all meanes to bring men to destruction, as by this discourse shall more plainly appeare, which being now finished (by Gods good direction) I could not bethinke me vnto whome more fitly to dedicate the same, then vnto your H H. and that for two respectes: The former: that next to her Maiestie, hauing more deeply trespassed against your H H. then any other men, I should labour to be reconciled into your fauours, before others. The latter, that hauing found more fauour at your H H. hands, then euer did anie, (my case well considered) both reason, conscience, and duty requireth, that your H H. should receiue the first fruites or testimonie of my true repentance, because in hope thereof you extended your fauor, euē to spare his life, that iudged himselfe most worthie of death, and still doe from the bottome of my heart, for so deepely dishonouring my sauiour *Christ Iesus*, and so greatly abusing her Maiestie, your *H H.* and all Christian people: But as *Dauid* saith in the 32. Psalme, *I did confesse my sinnes vnto the Lord, and he forgaue the iniquitie of my sinnes*: Euen so hath it falne out with my vnworthie self, & I still liue in hope to receiue more mercie, that the same God will moue the heart of my souereigne, to

Psal. 32. 5.

grant

grant her gratious free pardon alſo, to ſo wofull a wretch as ſueth for the ſame continually, vpon the bowed knees of my heart and ſoule, expecting dayly to heare good newes thereof: That both I and all my friendes may haue the greater cauſe to pray for her Maieſtie, and all your *H H*. That her highneſſe may long reign, and your *H H*. rule ouer vs, with much increaſe of glorie to God, of renown to her Maieſtie, of honor to your perſons, of comfort to the true ſubiect, and either of conuerſion or confuſion to all traitors, which the Almightie grant: that his goſpell may floriſh, and this Iland abound, with all wiſhed peace, proſperitie and comfort, to the good example of all other kingdomes: So be it in Chriſt. Thus humbly praying pardon, &c. From my poor chamber in the Counter, this 25. of Februarie. 1592.

Your H H. humble ſuppliant:

Henry Arthington.
priſoner.

To the vvell diſpoſed Reader,

The peace of a good Conſci- ence.&c.

CHriſtian Reader, I am to giue thee to vnderſtand, that the Epiſtle before, and the booke following, were both peruſed and allowed by authoritie: and after ſent mee agayne to examine, that I might ſee and teſtifie what vpright dealing I found therein. In verie trueth, I finde nothing in ſubſtance added to the originall, but certaine wordes and ſentences changed for the better. The reſt (I proteſt) is mine owne doinges, as I was directed by the ſpirite of God: concerning the which worke, I doe onely craue thus much: that thou wilt take ſome time to peruſe the ſame, And if God perſwade thy hart, that I haue delt faithfully in diſplaying hys mercies and mine owne vnworthines; that thou wilt not forget to ſound out his praiſes, and further to intreate hys almightie Maieſtie, euen ſtill to preſerue hys vnworthieſt ſeruaunt, that my life and deathe may redound to hys glorie ſo much as is poſsible, by giuing foorth teſtimonies of vnfeyned repentance, dayly more and more.

The verie ſpeciall ende, why the Lord God doth

ſpare

ſpare and prolong my life, concluding with this worthie ſentence of ſaint Paule, (*which I may with comfort and a good conſcience iuſtifie, ſo long as I liue*) viz. That Chriſt [a] Ieſus came into this world to ſaue ſinners, of whome, (I am chiefe) *beſeeching his goodneſſe, that (as my fearefull fall, may be a warning to all people, to beware and auoyd the practiſes of* Satan) *So my true repentance may giue a good example for euerie one to imitate. And ſo I commend thy deſires and indeuours vnto his moſte gratious direction and bleſsing, who is able and willing to helpe all ſuche as call vppon his name in ſpirite, and in trueth, Amen.*

[a] 1. Tim. 1. 15.

Thy poore welwiller, vnworthy the name of *thy brother in Chriſt.*

Henry Arthington,
Priſoner.

Arthingtons seduction and Repentance.

BE it knowne to al Christian people, of what condition or callinge soeuer, that I (*Henry Arthington prisoner*) for my dangerous offence committed in proclaiming *Hacket* to bee Christ Iesus, &c. Haue longe desired and from my heart requested, to shewe some testimonies of my vnfeined repentance, either by word or writinge, but could not be admitted till of late, that the libertie of the prisonne was granted vnto mee: Heare now therfore with patience my humble confession in manner following.

As it cannot be denied, which *Peter* the Apostle, hath recorded, that *Satan the old Arch-enimie of Mankind seeketh cõtinually like a roring Lion whom he may deuoure*: So it must needs be granted of all, which the Apostle *Paule* noteth, That to the end he may the more easilie deceiue, *Satan transformeth himselfe into an Angell of light.* So did he seduce the womã in Paradise, so did he abuse (d) *Saule* the King, in the likenesse of

a 1. Pet. 5. 8.

b 2. Co. 11. 14

c Gen. 3. 1, 7.

d. 1. Samuel

Samuel the Prophet of God, and so did hee of late most pitifullie misvse *Coppinger* and mee, in the likenesse of the holiest manne liuing in the world, closelie represented before our eies, in the person of that wicked Sorcerer *William Hacket* the instrument of Satan, or rather himselfe a diuell incarnate, raised vp to seeke the dishonor of Christ Iesus, and both our destructions so much as he could: As by the true report of his storie ensuing shall more manifestlye appeare.

In the discourse whereof, though I muste of necessitie blaze abroad mine owne infamie to all posteritie, yet hadde I rather doo the same to detect Satans practises, that others might be admonished in time to take heede, then that anie manner of personne should through my silence (in concealing that knowledge which I haue gained by my wofull experience) fall into that pit of endlesse perdition, by Satans temptations; out of the which (by Gods Almightie prouidence) I am escaped.

It is not vnknowne throughout all *England*, there were two false Prophets set on worke in *London*, to proclaime that *Christ Iesus* was come to iudge the world with his fan in his handes, *Hacket* that cursed condemned wretche, was that supposed *Christ Iesus* the Iudge, *Edmunde Coppinger* the one prophet, and I the other, The one of mercie, the other of iudgements falselie so tearmed: Three vnlikelie instruments to effect

fect ſo great matters as were pretended, viz: either to bring all men vnto repentance, or elſe to iudge and condemne the obſtinate.

Good matters pretended.

How my brother falſe prophet and I, behaued our ſelues in *Cheapſide*, &c. running bothe into one Cart, to proclaime our curſſed newe Iudge, &c: Becauſe the maner therof was commonlie known, and that I ſuppoſe the Chronicler of this land, hath long before this time diſcourſed more at large vpon our whole proceedings, I meane not to trouble thee gentle Reader with new repetitions, but onely to dilate of the greatneſſe of our ſins, with the manner how my ſelfe was drawne into this action, wherein I hope to ſupplie more fullie, whatſoeuer the Chronicler hath lefte vntouched, for wante of true notice.

16. Iuli. 1591

Firſt therefore, I will indeuour to the vttermoſte of my skill, to deſcribe the greatneſſe of *Hackets* rebellion againſt the *Lord Ieſus*.

Secondly, what meanes he vſed to bewitch my poor ſelfe to be one of thoſe falſe prophets.

Thirdlie, to conſider howe deepelie I haue treſpaſſed in proclaiming the villaine, to bee *Chriſt Ieſus* the Iudge, and otherwiſe alſo.

Fourthlie, to obſerue notwithſtanding, the exceeding greatneſſe of Gods Almightie prouidence, in my preſeruation.

Fiftlie, To ſet downe the ſubſtance of that Chriſtian cõpaſſion, which I haue found at the hands of hir excellent Maieſty, & moſt honora-

-ble Counsell.

Sixtly, To moue all manner people to bee thankfull vnto God on my behalfe, and further to assist me with their praiers, that my preseruation may tende to his glorie, and the good of his Church.

Seuenthlie, To admonish all people (by my wofull example) to take heede and beware of *Satans* temptations.

The firste point of Hackets rebellion.

To come to the first point, concerning *Hackets* wilfull rebellion against the Lord *Iesus*: I can deem it no lesse (in my poore iudgement) Then to be a deep sinne against the holy-ghost, which may bee the more plainelie discerned, both by comparing it with the sinne against the holy-ghost (according to the Scripture) And with the like fact committed by *Iudas*, in betraieng *Christ Iesus* the Lord of life himselfe.

The sinne against the Holy-ghost defined.

The sinne of the Holy-ghost, as it is defined by *Peter* and *Paule* the Apostles of Christ; Is *A wilfull sinning against the knowne truth, and a mans owne conscience, making a mocke thereof*. Which may be the more aggrauated, *By spitefull reproching the said knowne truth, in contempt of* Christ Iesus *the Author thereof.*

Heb. 6. 4. 5, 6 & 10. 26. 29 2. Pet. 2. 20. 21.

Oh then how grosse and greeuous maye it be feared that *Hacket* did commit this great sinne against the Holy ghost, not only in wilfull proceeding against the knowne truth and his owne conscience; but in obstinate rebelling against the very person and office of *Christ*

Ieſus, (peculiar onely to the euerlaſting Sonne of God in heauen) by cauſing and compelling vs poore ſoules (for ſo wee were inforced by a Deuiliſh ſpirit within vs) amongſt other things to proclaime him *Chriſt Ieſus*, the Iudge of the world. Which purpoſe he had in heart before, as apeareth by giuing vs in charge to proclaim him, &c.

Hackets preſumption, a deepe ſinne againſt the Holy ghoſt prooued.

Whoſe ſinne is heereby the more inlarged, by the hardneſſe of his heart, that coulde not in mans iudgement repent at his latter end, nor ſo much as vtter one word to that ende: for if ſuch as refuſe the knowledge of God, and haue to be guided by his holy counſels, ſhal not find mercy at their latter ends ([d] though they beg hard for the ſame with teares) as the Scripture dooth record: O then, how feareful is his caſe, That at his laſt end was ſo farre off from asking pardon (being moued thereunto vpon the ladder) that euen then he fell to banning and curſing, vttering theſe or ſuch like ſpeaches. *If ther be a God in Heauen, hee will either ridde mee out of theſe villaines handes, or elſe I will pull him out of his throne, & within one moneth deſtroy this Cittie with fire and Brimſtone.*

[d] Pro. 1. 24, 30 Iſay. 1. 15.

Oh fearfull example. Thes words only by report, for I was then cloſe priſoner.

O moſte abhominable and blaſphemous wretch, who durſt haue once vttered ſuch horrible ſpeeches, but he that had ſoulde his ſoule to Satan. Behold yet more teſtimonie of the greatneſſe of his ſinne (I feare) againſt the Holy ghoſt, which exceeded *Iudas* in three reſpects.

Hacket worſe then Iudas in three reſpects.

First, *Hacket* rebelliouslie tooke vppon him, the titles, person, and office of *Christ Iesus*, but *Iudas* durst neuer presume so high.

Secondly, *Hacket* exalted himselfe aboue the Lord *Iesus*, for whereas *Christ Iesus*, had onlie but one Prophet to go before his face, (*Iohn*[e] *Baptist* by name) *Hacket* had two, but *Iudas* none at all.

[e] Luk. 1. 76.

Thirdlie, *Hacket* did neither repent, nor yet confesse his sinnes before his death, but *Iudas* did both[f] after a sort.

[f] Mat. 27. 34.

Wherefore it appeareth most euidentlie, that in these respects before mentioned, *Hacket* was a greater sinner then *Iudas*, yea the greatest sinner that euer was heard of since the worlde begun, who no doubt if he hadde beene in *Iudas* roome, (and his power answereable to his desire) woulde himselfe haue killed the Lord of glorie, as might appeare by his afore noted most horrible speeches vpon the ladder. Wherfore as his end was the most fearefull and desperate that euer was red of, so (if indeed he repented not) it may greatlie bee feared his torments are most grecuous, of any that euer were condemned, (euen by the most powerfull and vpright doome, of that eternall and Almightie Iudge, whose office he sought to vsurpe in this world.) And heere an end of him, though his paines happilie bee endlesse, for his pride and presumption against the Lord Iesus, after the example of his graund-captaine *Lucifer*, whoe was banished heauen, and made prince[g] of di-

[g] Iohn. 14. 30 Iudc. 6.

uels

uels for the verie like offense.

Touching *Coppingers* death and temptations, (by report of himselfe) hee had chambered in bed with *Hacket*, wherby I gather that (by gods permission) the Sorcerer did more deepelie inchant him, to be a meanes to take away his life. As for his death maister *Yoong* told me, that before his end he detested *Hacket* and asked pardon of the almightie, whoe no doubt receiued him to mercie, for so hath he promised, that at what time soeuer a sinner repenteth from the bottome of his heart, he will put al[h] his wickednesse out of his remembrance. And so an ende of his story also, not minding to speake any further of either, then as shall necessarilie fall out, within the compasse of mine own Pageant.

[h] Ezec. 18. 23.24. and 33.11.

To come to speake of mine owne storie, how I was drawn to become a Stager in this fearfull Tragedie: it is holden of diuers both godlie & learned, that albeit *Satan* haue many waiees to abuse all people: yet hath he two chiefe and especiall means to seduce the simple; the one, if men feare him, the other if they trust him.

Satan hath two waies to deceiue by feare and trust.

1. Touching the former (albeit I haue beene a verie grieuous sinner manifold waies) yet since I came to the knoweledge of the truthe, That Christ Iesus only hath conquered Satan, death, hell and damnation; [i] and that by faith in him, hee hath made vs also more then conquerours, I did neuer feare the mallice of vile Satan, no not euen then when I was his vassall.

[i] Ephe.3.17. Philip.2.18. and 3.8, 9. Col.2.13 15 1.Iohn.5.4. 1.Pet.5.9.

vassall. In the latter point therefore was I ouertaken, viz. in crediting *Hacket* the instrumente of *Satan* to be so honest a man, whervnto I was drawne by six likely reasons.

2. I was drawn by six reasons to beleeue Hacket.

First, by the good reporte that was giuen of him.

Secondlie, By ioyning with him in his exercises.

Thirdlie, In that he pretended the detection of traitors.

Fourthlie, By giuing credit to his blasphemous historie.

Fiftlie, In feeling my selfe possest with a burning heat within.

Sixtlie, By maister *Coppingers* report of his vision from heauen, that wee were both Prophets, and *Hacket* greater.

The first assalt, by the good report of Hacket.

And first, concerning the report that was made of *Hacket* to be so honest, (whoe I nowe know, was a more wicked wretch, then either *Simon* or [k] *Elimas* those notable sorcerers, mentioned in the Acts.) About Easter terme laste, the said maister *Coppinger* sent for mee to come vnto him at a friends house in *London*, where (by his meanes) I must needes be acquainted with this goodly gueſt, which was the first time that euer I knew him, where he kept the Table talke against Papists and Seminaries, how dangerous they were to the Queene and State: vpon which occasion one personne in company saide he was welcome, bicause the party tooke

k Acts. 8. 15.

him

him to be an honest man, If I be not honester then you take me (quoth *Hacket*) *The Lord confound me.* Which speech I noted, and deemed most dangerous, but hauing no time then to admonish him thereof, soone after dinner I departed, and did see my companion no more till Trinitie Tearme following, being that vacation time in Yorkeshire, about mine owne particular occasions, (as hundreths can witnesse if need required) during the which space (as I was informed afterwards) master *Coppinger* and *Hacket* had begun their *Tragedie*, and did write certaine letters to great estates, to detect pretended Traitors against hir Maiestie: The copies whereof were afterwards found in *Hackets* Chamber, the same day we rose, and were carried I thinke to hir Maiesties Councell.

Se heer the practise of this Sorcerer, to curse himself that we mighte credit him.

After my businesse doone in the Countrey, I returned againe to *London*, about the middest of *Trinitie* Tearme: to dispatch certaine causes of mine owne and my friendes, and for obtayning the great Seale of England for the foundation of a Free Schoole at *Wakefield*, according to hir Maiesties grant. So soone as I was knowne to bee in the Cittie, maister *Coppinger* comes vnto my Chamber, and begins to tell me (after salutations) that he was in my absence become well acquainted with the holiest man that euer was borne, (*Christ Iesus* excepted) hee durst boldly auouch it before whome soeuer. Vnto whose speeches (notwithstandinge his

 confi-

confident protestations) I gaue small regard at the first, (because I had knowne him not long before, to be farre ouer-reached with his owne affections in matters of loue, building to much vpon vncertainties, and in some other pointes, (needlesse heer to be stood vpon) but continued willing to ioyne with him still in our old exercise, vizd: to keepe a priuate fast vpon euery Lords day, for some speciall causes best known to our selues, choosing that day commonly, the better to be furthered by publike exercises; keeping M. *Gardiners*, and M. *Coopers* Lectures for the most part, to visit Mistresse *Hornwood* in the meane space, who hath beene long and greeuously afflicted.

Vpon the Lordes day (about one fortnight before our arising) when the afternoone exercise was finished, maister *Coppinger* would needs draw me to *Hackets* chamber, whither immediatlie he resorted (as himselfe saide) from M. *Edgertons* Lecture: and foorthwith begun to pray, vsing as good words as any other Christian yet denouncing the *Farmer curse against himselfe*, if he sought not the honour of *Iesus Christ* simplie. The varlet (as I since coniecture) meaning *himselfe*, and I in charitie iudging the best, that he meant indeed the *Lord Iesus* in heauen. After praiers ended with some renuing of our first acquaintance at *Easter* Tearme before, we parted companie for that time, beeing then returned vnto mine owne chamber, and medita-

Vizd. the lorde confound him as he did indeed,

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ting about the curſſing of himſelfe if he ſought not ſinglie the honour of *Chriſt Ieſus*: I did reſolue, that he muſt either be a wicked man wilfullie to condemne himſelfe, if his hearte were not vpright, or elſe he was a verie rare man, and tendered the honour of *Chriſt Ieſus* highlie: and (as in Charitie I could not but hope the beſt) So maiſter *Coppingers* wordes begamne to ſettle with me, that he was a rare man indeed. Thus did I make the firſt way for the wretched Caytife to aſſault me, who knowing my good opinion of him by maiſter *Coppinger*, the next time that he had intercourſe betweene vs, *Hacket* ceaſed not to moue him to drawe mee the ſecond time into his companie: and that was by making me acquainted with their proceedinges in my abſence; for about two or three daies after, comes maiſter *Coppinger* vnto my chamber, and brings with him a packet of writings, which I muſt needes be made priuie vnto, but I refuſed at the firſt, and ſaid I would not enter into their ſecrets, yet after that maiſter *Coppinger* told me, they were only copies of certaine letters which they two had written and ſent alreadye to ſome of great account about the Court, for the detection of ſuppoſed Traitours, vnto the *Queene* and State: Then I thought there could be no danger at all in perſing of them: wherin when I ſee them ſo bolde, as to name the perſonnes ſuſpected, and to auouche theyr accuſations vpon the hazard & perill of their

The firſt aſſault by M. Coppingers report.

owne liues, I deemed neither of them so mad, or deuoide of grace, or carelesse of their owne estate, (maister *Coppinger* being sworne to her Maesties seruice) so hotly to prosecute so dangerous a sute, which must either turne to their owne, or their betters destruction: but that they could iustifie what they had written: and so gaue the rather credit vnto them, which was the second meanes for *Satan* to assault me.

The second assault by writings.

After this time I was the more willing to frequent *Hackets* companie (as a manne whome I thought true hearted to hir Maiestie) who then discoursed vnto me at large, what troubles and afflictions he had indured at the handes of Papists for the Gospels sake: all to make mee beleeue he was single minded that way, & sought the honour of *Iesus*, no man more: which I was the easlier perswaded to grant, by his holye exercises and conuersation (which were all Saint like, whilst I was with him) complaining much of the iniquitie of the time: that Religion was prophaned of all sortes of people, by a generall infection of sinne in all places, which could not but procure some plague vpon the lande, without speedie repentance, wherevnto I condiscended, and further to credite him, which was the third way for him to seduce me.

All lies.

See Satans subtletie to seduce the simple minded: which was my 3. assault.

Shortlie after, maister *Coppinger* comes again vnto my chamber, and brings other writinges penned by himselfe from *Hackets* own mouth, which was the discourse of those supposed in-

tol-

tollerable torments, which the villaine perſuaded him he hadde indured for the triall of the Goſpell to be the true religion, againſt Poperie and all other ſectes and Hereſies: And for the preſervation of our Deere *Soueraigne*, and al other *Princes* profeſſing the Goſpell; M. *Coppinger* aſſuring me, that for the outward torments they would be iuſtified, by an hundred good witneſſes, if need required: vizd, That *Hacket* ſhould be tied the firſt time twentie daies vpon a bed, his armes and legs to the foure corners, and beate with a cudgell: The ſeconde time, bounde twentie daies with Iron chaines, and caſt into a ſinck-hole vpon his backe, and ſwinged dailie with birchen roddes: and the thirde time, bound other twentie daies vpon a bed againe, in his owne dung and vrine (with reuerence be it ſpoken) and whipped dailye with a dogge whippe: during all which times (as the ſtorie imported) The *Pope*, the *King of Spaine* & all other Princes, that were enimies to the goſpell, (vppon a certaine curſſe that *Hacket* hadde made *God to confounde him, if it were not the true Religion*) had raiſed vp all ſortes of witches, inchanters, Sorcerers and Coniurers in all kingdomes, to practiſe vpon his bodie and ſoule by all kinde of tormentes, either to make him renounce the Goſpell, or elſe to deſtroy him: vpon condition that if he indured conſtant with his life, they would all yeeld vnto the Goſpell, (as the true religion only) and make him chief

Beholde the fourth waie how Satan did aſſault mee, to beleeue Hackets torments, in manner following.

And yet before his death hee called all ſuch Heretikes.

kinge ouer all *Europe*, all other kings to holde their crownes of him.

Nowe the report of *Hackets* outwarde torments appearing so strange, and the storye so certaine (by maister *Coppingers* testimonie) as he said from a preacher of the Gospell, &c. I was not only induced to credite the same, but to resolue further, that the effects for *Hacket* to become the King of *Europe*, and to reforme religion were likelie to follow: for I considered that neither could such great torments bee indured, either of soule or bodie as was mentioned, without special assistance from God or *Satan*, (little suspecting he was a *Satanist*) neyther yet ouerpassing the same with life, but needs he must be deare vnto God, and preserued to some good vse in the church: for I nothing doubted of the truth of the story, because besides Mr *Coppingers* report, there was diuers great witnesses named therein: By all which meanes aforsaid, I gaue the villaine interest to infuse his cursed filthie spirit into me in manner following,

See heer the reasons of my great folly: which was the 4. assault.

The last Lordes day before our arising, wee all concluded to keepe a priuate fast: mayster *Coppinger* and I frequenting our olde exercises, and left *Hacket* at mistris *Honiwoods* in the meane space, who said the wicked spirite Satan, was fled into him only for a refuge, but he shoulde be dispossest of him shortlie: where the villain praied, that the same wicked spirit might be giuen vnto him, maister *Coppinger* and I thinking

he did so in good will to the woman, as one pitieng her wofull estate, and able to cast him out at his pleasure: hauing indured so muche before.

Mark heere another way that satan vsed to circumuent vs.

Then wee all returned to *Hackets* chamber, where we finished our said exercise by praier in course: when the same came to my poore turn considering the supposed intended treasons (as you haue hearde before) I did to the vttermost of my abilitie, intreat for her *Maiesties* safe preseruation, (as the secret searcher of all harts knoweth) and so did maister *Coppinger*, which the Traitor perceyuing, the next time himselfe did pray for her *Maiestie*, and that with great affection as seemed to vs: after all doone, he imbraced me in his armes, protesting that he tendered the safetie of her *Maiestie* euerye waie, (as much as either M. *Coppinger* or I did:) at the which instant I thinke I was filled with Satans spirit, for before we departed, I felt my selfe verie hot within, which I verelie then thought had beene an extraordinarie motion of the holie-ghost, (as Christs Disciples hadde going to *Emaus*; which the Lord had sent downe as a blessing of his loue vpon our exercise, so I departed a very glad man,

Another way howe Satan abused vs.

[Luk. 24, 32.

The nexte night following as I laie in my bed, I found my selfe moued to pen a curssed *Prophesie* against the citty of *London*, *Curssed I cal it*, both in respect of the autor (the spirit of Satan in mee:) and in regard of the matter, for

the most part false and wicked. And because I was not therevnto called by the Lord (though my intention to bring all people to repentance were neuer so holy) for the minde and knowledge with a lawfull calling, must all ioyne togither in the seruice of God.

Good points.

But before I durst presume to goe about so waightie a businesse; needs must I goe to *Hackets* chamber to haue his direction in the matter, who persuaded me easilie, that I was mooued therevnto, by the very spirite of the Lorde *Iesus*: (The villaine I doubt meaning himselfe) And therevpon kneeling in his shirt vppon the bed, praieng for the blessing of Gods holy spirit to direct and prosper my trauell and labors, and after gaue me very good councell, not to relie vpon mine owne knowledge, but to depend for direction from aboue, for the *Lorde Iesus* whose cause it was, would not faile to assist mee therein and minister sufficient matter vnto me (especially against all hypocrits) who he auouched the greatest sinners in all *England* and the moste dangerous enimies both to religion and to the state.

Mark heere the vile practise of Satã to abuse,

Meaning himselfe.

Then I returned vnto my chamber, where (as the Lord knoweth) I prosecuted that work with watered plantes, that I sinfull wretche, should denounce so heauie and fearfull iudgements, against that great citty which I loued so dearly, euen for the exercises of the word therin, fearing (or rather expecting the euent, with

See my affection to London.

out

out ſpeedie repentance) which I did finiſh and had twiſe written it ouer, before the wedneſday at night following. Wherein I remember that euen then (with a good conſcience) I ſet down my ſelfe, to be the greateſt ſinner, &c: Oh how true hath it ſince falne out. During the which aforeſaid ſpace, vizd: betweene the *Monday* and the *Thurſday*: maiſter *Coppinger* had penned the ſtory of *Hackets* torments in a more ample maner, the which the villaine was very e deſirous ſhould accompanie the propheſie, (which wee meant out of hand to haue put into print) that I muſt needs ſit vp all *Thurſday* at night to write it fairer againſte the morning, which I perfourmed without any wearineſſe or deſire to ſleep, hauing waked almoſt the whole night before.

Note how Satans ſpirit ſtill ſet me forward.

In the morning which was the ſame *Fridaie* we aroſe, maiſter *Coppinger* and I met at *Hackets* Chamber about eight of the clock, the beaſtly Epicure lieng then in his bed, where M. *Coppinger* (after a ſolemne ſort) began to declare what manner men we were, viz: That it was ſhewed him by viſion from Heauen, that himſelfe was indued with the ſpirit of the Father, to bee the greateſt and laſte prophet of Mercie, that euer was or ſhoulde bee in the worlde: and that I was the laſte and greateſt Prophet of Iudgementes, that euer was or ſhould be: both of vs indued not onely with Propheticall, but alſo with Angellicall ſpirites, and ſhoulde ſeparate betweene the ſheep and the Goates before the

The ſixt aſſault of Satan by ſuppoſed viſion that Coppinger and I were Prophets.

Lord *Iesus* at the last day: as for *Hacket* hee was greater then either of vs, and that we were appointed to attend vpon his persõ, in this world; whereupon I gathered and then fullie beleeued that he should indeed be the king of all *Europe* as his storie imported, but not once dreaming, neither as yet heard any speeches that he durst take vpon him the title and office of the Lord *Iesus*: which nowe followeth in order to speake of. After he had thus brought vs out of order, to abuse vs at his pleasure: M. *Coppinger* hauing ended his speeches of our callinges, we both kneeled downe at the beds feet to praye: where M. *Coppinger* began, and standing somewhat vpon his vnworthines and great vnfitnes for so high an office: The villaine *Hacket* starte out of his bed, and interrupted M. *Coppinger*, (himself praieng at the beds side in his shirt only) that the honor of *Christ Iesus* might bee aduanced, meaning himselfe, (but we the Lorde in Heauen) Then he skipt into bed againe, M. *Coppinger* still going on with his owne vnworthinesse, &c: which the beast perceiuing, hee came the second time out of the bed, praying as before in effect, and that wee might haue regard to honor *Christ Iesus*: *meaning still himselfe*, (but we the Lord in Heauen) and after slipt into bed againe, mayster *Coppinger* still going on with his praier, which my selfe the next time interrupted, for seeing *Hacket* twise before to arise and pray so earnestlie for the honour of *Iesus*, I

See how satan abused vs by praier.

was inforced through the ſpirit of Satan within me, to bid my new fellow Prophet ariſe, and annoint the *King* with the Holy-ghoſt.

Wherevpon M. *Coppinger* aroſe immediatly, & kiſſing both his hands three times, fel downe flat vpon his face three times alſo, and kiſte the chamber boords vnder his feet, and after (with lowe obeiſance) put foorth his arme towardes *Hackets* beddes head, whoe foorthwith claſped hands with him, and ſaid you ſhall not need to annoint me with the Holy-ghoſt, for *I was annointed by the Holy-ghoſt himſelfe* when I was in Heauen (as his ſtorie imported.) Then anſwered *Coppinger* what is your *Maieſties* pleaſure to be doone. You are both the Lords prophetes ſaid the villaine, Goe your way therefore in his name into the Cittie, and proclaime that *Chriſt Ieſus* is come to iudge the world with his fan in his handes, and if the people aske where hee is, you may tell them *I am he*, and where I am, and if they will not beleeue you, bid them come kil me if they can: your *Maieſties* pleaſure ſhall bee done quoth *Coppin.* and down the ſtaires he goeth, whō *Arthington* followed in ſuch haſt, that I aſſure you I left my gloues behind me (ſo ſmal time had I to think of the matter.) But before I got downe the ſtaires, my fellowe falſe prophet had proclaimed news from Heauen, that *Ch. Ieſus* was come to iudge the worlde, &c, At what time I was cōpelled in ſpite of my hart, to tune the ſame note: we both going beyond our cōmiſſion; hee crieng repent, and mercy; and I repent

Beholde heare the preſumptious manner how Hacket termed him ſelfe Chriſt Ieſus.

Oh intollerable blaſphemie.

Se the inſtāt of time when he proclamed him ſelfe Chriſt Ieſus: ſō as we coulde not doo otherwiſe, being both bewitched by his ſpirit.

pent, or Iudgement is at hande: which the Lord knoweth wroong many salt teares out of my poore eies, for feare of the euent vpon the whole Cittie.

All three thrown into sundry prisons.

After we had thus plaid our pagent in *Cheap*, and had so monstrously abused the Lorde *Iesus* in Heauen, by proclainning an vsurper of his office in earth, giuinge further exceeding great offence, against hir Excellent *Maiestie*, hir Honourable Councell, and all Christian people, we were all shortlie after clapt faste in close prisons seuerally: there to bethink our selues what answer to make when we should bee called to giue an accoũt of our proceedings: since which time I did neuer see either of my companions, but the *Wednesday* after, at Sherife *Brooks* house as I suppose, where I coulde not for my life refraine, but kneele downe to *Hacket* (before some of the Councell) And bid God saue the king of *Europe*: thinking still in my minde hee had beene so indeed: neither could I bee discharged either of his wicked spirite, or to take him for the speciall adopted sonne of GOD, *Christ Iesus* in earth, to represent the persone of *Christ Iesus* in Heauen, so longe as the breath was in the villaines breast: but as *Iohn* the *Baptist* was the fore-runner of *Christes* firste comming, to bring repentance vnto Saluation: so I deemed *Hacket* to be the forerunner of *Christs* second comming, to prepare his Iudgements against all such persons as would not repent.

See the force of Satans spirit in me.

If

If any should demande, why I did not discouer *Hackets* intended villainous practises against the *Qucene* and State: (seeing hee was knowne to be a Sorcerer, and condemned for high Treason against hir Maiestie.) Truly (as I meane to be saued at the last daye) both those matters were vnknowne to me so long as he liued, (and to maister *Coppinger* also as I thinke) Neither was I euer anye further acquainted, with any sightes, visions or speeches towching these matters, then as before in substance is declared: but as I heard by maister *Young*, since his death, &c: Therefore as on the one side, I should deepelie offend the *Maiestie* of God, if I shoulde conceale any danger intended against hir *Maiestie*, (falling within the compasse of my knowledge.) So should I displease the Lord on the other side, by speaking more then *truth of any*, yea if it were of the Deuill himselfe. Protesting thus much in the presence of God, that if I were priuie to one euill worde (other then I haue reuealed) spoken against her *Maiestie*, by my selfe or the deareſt friende that I haue, if I should not discouer it to hir Highnes Councell, and put them or my selfe in hir *Maiesties* mercy: I should thinke my selfe vnworthie of any mercy, either at God or hir *Maiesties* hands.

An obiection.

Answered.

Though it were true, I knew not so much.

What fauour the Lord hath made me finde of hir Highnesse, and her Honourable Councell, since I did reueale the worst against my

selfe, shall appeare more plainelie (GOD willing) hereafter, when I come to speake thereof in particulers.

In the meane time, howe I demeaned my selfe, from the day of our arising, till the verie houre of *Hackets* execution, diuers of good credit that heard my poore praiers, can truly witnesse, howe continuallie I besought the Almightie, that he woulde bring shame and destruction vppon vs all three or any of vs, If we did *Wilfullie* seeke, either the dishonour of *Christ Iesus* in heauen, or the hurt of his annointed *Queene Elizabeth* in Earth, which the Villaine perceiuing, and that he could not inforce me to praye for Gods vengeance to fall vppon the Cittie, when hee knewe himselfe condemned to die. Then he sought to bee reuenged vppon my person: by accusing mee to maister *Yoong*, to be the chiefe Conspirator, and so to bring me into like daunger: but the Lord that knewe my heart (though I were greatlie misled) hee did preserue mee from all extremyties.

The forme of my dailie praiers.

Note this word *wilfullie*.

See the maliee of Satan when he cānot compas his intent.

The night before hee was to be executed, hee sette his wicked Spirite so on worke within me, to pray for vengeance to consume the Cittie, that for one howre at the least about Mydnight, I prayed so lowd, that I awaked moste of the Prisoners in the house, But as *Balaam* being hired to curse Gods people, did notwithstanding [m] bless them. So fell it out with mee, rather

[m] Num. 23. 8

rather to praye for them and againſt their enimies, which I am ſure, did ſooner helpe to ſet the villaine into hel, then hurt the Citty of *London*, for thus I praied all the ſaid ſpace, *O Lorde, when thou wilt, ſaue thine elect, confound thine enimies.* And truely the ſpirite carried my minde throughout all the world, yea into Gods ſecret predeſtination and reprobation, to ſaue his Elect and confounde his enimies: in the which praier I continued ſo long, till the Maſter of the priſō came vp to threatē me harder reſtraint, if I wold not ceaſe from diſquieting the houſhold.

My praier when Hacket moued me, but not as he expected.

The next daye vpon which *Hacket* was executed, I was compelled to bee more inſtant in praier then before: but ſtill I kepte within one compaſſe, that if any of vs did *Wilfullie* intende diſhonour to *Chriſt Ieſus*, or hurt to *Queene Elizabeth*, ſhame and confuſion might couer their faces. About the height of the day, my nexte neighbor priſoners hauing intelligēce that *Hacket* was hanged, they gaue me notice therof thorow the doore, & what a deſperate end he made. Then ſaid I he was no man ſure, but a Deuill incarnate, appearing to me as an angel of light. And ſuddenlie I felt my ſelfe quite diſpoſſeſt of that hot ſpirit; and of all thoſe groſſe and palpable errors which I held ſo confidently in his life time, thinking indeed I had not offended. Euen ſo good was God to his poore and ſinfull ſeruant, that knowing me to bee ſo ſubtlelye ſeduced by the mallice of *Satan*, as to abuſe my

My praier alwaies within one compaſſe.

vnderstanding, knowledge, and memorie, *Nolens, volens*, to sin so fearefully, that now humbling my selfe truely before his presence, and expostulating with his mercifull *Maiestie*, whether I was a Reprobate, or no: presentlie the Holy ghost did assure my hart *That I was no reprobate*: But that my case in effect, was muche like S.ⁿ *Paules*, both wishing to doo God good seruice, yet when wee thought our selues best occupied, then did we most dishonor his name: Neither would not the Lord once suffer *Satan* to assault my conscience either with the feare of desperation, or once to doubt of my saluation, Oh how truelie might I say with Dauid, *I did confesse my sinnes vnto the Lord*, † *and he forgaue the iniquitie of my sinnes*: Selah.

ⁿ Act. 9.

Psal. 32. 5.

Thus hauing briefly touched the most horrible Rebellion of *Hacket* against the Lord *Iesus*, with the manner of his deluding mee, to proclaime him as before: I conclude thus much of this first point, that if we either consider the purpose of the man, the maner of his proceeding, or the sequell of his ending, wee can behold no better in *Hacket* then fearefull signes, so farre as mortall man can discerne: In the meane time I wish all christians to beware, how they flatter and bolster themselues in their sins, vpon a vaine and foolish perswasion, that *Hacket* (so vile a wretch) might be saued, because forsooth it is reported, that albeit he could not, or would not ask God mercy: yet before he died,

Of Reprobation.

he held vp his handes; for the verie paines and panges of death will inforce a man to caſt vp his hands when he cannot otherwiſe help himſelfe: I pray God bleſſe me and all good men, from ſuch a bad end or maner of ending, that hauing his tongue, and requeſted to pray, doth refuſe praier and fall to curſing: I hope (by Gods grace ſo long as I liue) that his example ſhall be *Lots* wife vnto mee, to be admoniſhed howe to truſt any man in matters of Religion, (further then he hath warrant from the word) what viſions or reuelations ſoeuer he pretend, which rule heeretofore, if I had well obſerued, (as my heart ſtill intended) I had not committed ſo great an offence in the Church of God. To the greater diſhonour of *Chriſt Ieſus*, the griefe of the godly, and reioycing to the aduerſarie, and to the imminent danger of mine owne ſoule, and bodie, whereof it followeth to diſcourſe in perticulers. Firſt, concerning the greatneſſe of mine own offence, in proclaiming *Hacket* to be *Chriſt Ieſus* the Iudge of the world, as I cannot denie it (in reſpect of the publique ſcandall giuen) to be ſo little, as the rebellion of *Korah*, [o] *Dathan*, and *Abiram*, who notwithſtanding were all three ſwallowed vp into hell; Nor yet as the preſumption of *Nadab* and *Abihu*, [p] in offering ſtrange ſacrifice vnto the Lord, whereby themſelues were as ſtrangely conſumed with fire from heauen; Neither yet as the wilfull murdering of *Abell*, [q] whiche brought a

A neceſſarie admonition.

o Numb. 16. 1. 35

p Leuit. 10. 1. 2.

q Gen. 4. 8. 12.

perpetuall curse of *Kaine*, and all his posteritie: Nor yet as the trecherie of that Traitor [r] *Achitophell*, against his *Soueraigne*, who afterwards desperately hanged himselfe: Neither yet as the hot persecution by *Saule* against poore *christians*, [s] who for the same was stricken stark blind: All which offences, though they were great, and their examples fearefull: yet (in respect of their outward facts committed) the same extended no further, then either against the commandementes of God in his required worship, or the good of his saints. But mine offence touched directly the person of *Christ Iesus*, the eternall sonne of the Almightie God, which must needs be so much the greater, As the person of *Christ*, is aboue a mortal man, or God himselfe aboue his cõmandements: So that of necessitie I must either cõpare it with the sin of *Iudas*, or the fall of *Peter*: because they were both cõmitted directly against the very person of *Christ Iesus*, the Lord of life, and the king of all glorie.

r 2. Sam. 17. 1. 2. 3. & 23.

s Act. 9. 3. 9.

My sinne greater thẽ the sins of Korah, Dathan, Abyram, Nadab, Abihu, &c. verie plainly proued.

But as I may not grant at any hand, that my sin was as great as the fact of *Iudas*: No more can I estimate it to be so small, as the sinne of *Peter*; both which shall appeare the more plainly by these comparisons following.

My sin not so great as the treason of Iudas by these reasons following.

1. Comparison.

First, concerning *Iudas* fact; It proceeded especially of a couetous desire to enrich himselfe, as the scripture beareth witnesse: both in asking the high priest &c. [t] what they would giue him to betray the *Lord Iesus*, and in taking

t Mat. 26. 14 15. 16. Luke 23. 4. 5 6. Ioh. 12. 4. 5. 6.

money

mony to perform the same. Truly, I should accuse my self wrongfully, if I should grant there was any such matter sought or intended on my behalf: or any talk amōg vs, to any such purpose.

Secondly, *Iudas* transgressed wilfully against the forewarning admonishion, and threatning of the *Lord Iesus*; saying, [v] wo be to that man by whom the son of man is betraied: telling *Iudas* when he asked, that it was himselfe. 2. Comparison. v Math. 26. 23:24.25.

The *Lord* knoweth I had no such forewarning that *Hack.* meant to proclaim himself *Christ Iesus* the Iudge, til the very instant as before is declared whē I had no power nor grace to resist, beīg sore bewitched and possest with his diuelish spirit, to be led like a drūkard which way he would.

Thirdly, *Iudas* the traitor, sinned presumptuously, against his own knowledge & conscięce, for he knew *Christ Iesus* to be the sauior, & so had himself profest and preached [w] with the rest of *Christs* apostles. Cōtrariwise, I thought indeed I had not offēded, but highly pleased God in that which I did vntil the sorcerer *Hacket* was hāged. 3 Comparison. w Mat. 10. 1. 16. Luke 9. 1. 10

Fourthly, there is no mention made in the scripture, that *Iudas* wept for his offēces, or once asked the *Lord* pardon: on the other side, it is not vnknown both vnto God and many of hys seruants, that I haue often wept since, euen for offending so good a God, still asking, seeking and knocking for pardon, and not without comfort I thanke my *lord Iesus*. 4. Comparison.

If any man obiect, that the scripture recor-

deth, howe *Iudas* repented and [x] confessed his sins: and yet was damned, Therefore not all that repent are saued.

x Math.27. 3.4.

An obiection.

I answer, that is most true, for his repentãce was onlye carnall, proceeding of feare to bee damned in hell, which after brought desperation with it, and inforced him afterwardes to hang vp himselfe [z] like a desperate reprobate so tearmed by *Christ*. As for his confession, it was only to man (and not vnto God) neyther did he euer aske God or man forgiuenesse.

Answered.

y 2.cor.7.10

z Mat.27.5. Iohn 17.12.

But I thanke God in *Christ*, my sorrow was such, (as the Apostle speaketh should be in true Christians) which brought foorth repentance vnto saluation [a]: for that my greefe especiallie arose from these causes, (not for fear of torments) but for displeasing the almightie Godhead: for greeuing his spirite, for offending his little ones, for discrediting my profession, &c. With full assurance notwithstanding, that my sauiour *Iesus* would forgiue me all my sinnes, and grant me grace hereafter to serue him better, for the which I daily pray; Therefore I know, my sin was not so heauie or great, as the fact of *Iudas*, if they be ballanced with the weights of Gods sanctuarie: That my sinne cannot be so light, (but farre more heauie then Peters denial) I will easily graunt.

a 2.cor.7.10

The true causes of my sorrow.

My sinne greater thē the fall of *Peter*, by these reasons ensuing.

1. Comparison.

First, for that as the scripture reporteth) Peter did but thrise denie his maister *Christ*:

But I proclaimed (the suborned *Christ*, *Hac-*

ket) at the leaſt threeſcore times:

Peter onely denied his maiſter before a few ſecretly: but I proclaimed the vſurper *Chriſt* openly, before the face of all maner people, and that in the greateſt Citie of England, about the verie height of the day. 2. Compariſon.

Peter no doubt of frailty denied his maiſter, onely for the preſeruation of his life, which otherwiſe might haue bene in danger. 3. Compariſon.

But there was no ſuch danger to be feared of me, if I had renounced *Hacket* to be *Chriſt Ieſus*.

Peter immediatly repented of his ſinnes at the verie crowing of a poore cocke: 4. Compariſon.

But I could not be brought to knowe that I had ſinned, (much leſſe to repent) for twelue daies together: *viz.* ſo long as *Hacket* liued after our arriſing: Till by his death I was diſcharged of his diueliſh ſpirit. Therefore my ſin cannot but be greater then *Peters* fall, who though he curſed himſelfe twiſe or thriſe, yet did I farre exceede him therein alſo, in curſing my ſelfe threeſcore times at the leaſt. Thus albeit *Peters* fall was verie great in denying his maiſter, yet you ſee mine to be manie waies greater. See the force of Satans ſpirite in me. a Matth. 26. 74.

It may be then demanded, how great my ſin was, ſeeing I auouch it to be aboue *Peters*. And yet not ſo great as the treaſon of *Iudas*, which was the ſinne againſt the holy Ghoſt, b as the Scripture doth teſtifie, and might euidently appeare by his bowelles guſhing out, when hee A queſtion. b Act. 1. 18. Pſal. 22.

hanged hymselfe.

The solution. To resolue this question, thus much I protest vpon my very conscience, that as before I haue noted the sinne of *Hacket* to be the greatest that euer was committed by any reprobate: So I take mine to be absolutely the greatest that euer was done by any of the elect; And as I note *Hackets* rebellion, to be a sinne in the highest degree I feare against the holy-ghost: So doe I estimate my sinne in proclaiming hym, to be in the highest degree against the *lord Iesus*, as hee was man.

How great my sin was.

An obiection. By this accompt may some say, you make your fact, greater then the sinne of *Iudas*, which he committed onely against the *Lord Iesus*.

The answer I answere no: for *Iudas*, though he sinned directly against the verie person of the *Lord Iesus*: yet he sinned against the holy-Ghost also: In that hee knewe *Christ* to be the saiuour of the worlde, and yet did wilfully betraie hym to death, as before is noted: wherein hys sinne did farre exceede mine, as I haue plainly prooued by manie reasons, hee sinning of knowledge, I of ignorance: he of wilfulnesse: I of weaknesse: he against admonition and threatning, I hauing no suche forewarning at all. Therefore to ballance my sinne to be equall with his, (who did persecute his treason, flat against his conscience, which I did not) is directly vnlawfull.

An other obiection. But it may be further obiected: that I sinned

ned likewise agaynst my knowledge, hauing read the forewarning of the *Lord Iesus*: To take heede of all suche wicked persons, as should falsely take vppon them c the titles of *Christ Iesus*.

c Matth. 24. 4.5.

I confesse the same to be true indeed, but yet so, as this is true also, that at the verie instant when *Hacket* bid *maister Coppinger* and mee to proclaime him *Christ Iesus*: he had quite expelled the former sentence out of our mindes. And hauing once proclaimed him, &c. I could not bee dispossessed of that diuelish opinion so long as this erronious spirite was within me, that is to say, during hys life.

The solution.

Thus doe I with all reuerence and humilitie defend my selfe not to haue sinned against the holy Ghost: and yet as willingly I doe confesse, that my sinne is the greatest, that euer was committed by anie of the redeemed: Protesting from the verie bottome of my heart, that if I shoulde lie in Cheynes all the dayes of my life, in the deepest Dungeon about all LONDON, and should continue there so long as I liue, (or rather so long as the worlde indureth, if it coulde be possible) yet were that punishment too small a pennance, for so grosly abusing my Sauiour *Christ Iesus*, and so an ende of this poynt, touching the greatnesse of my sinne, and what punishment I haue deserued in this world (besides eternall tormentes, in the worlde to

My sin the greatest that euer was committed by anie of the elect.

What pennance I deeme my self worthy of in this world.

come) If God should but deale with me in his iustice, as I am fully assured he will not; But freely extend his mercies still vnto me, whereof now followeth briefly to discourse:

To speake as I shoulde of Gods mercies towardes me, Truely (as *Dauid* saith) they be so many and great euery way, that I am not able either to number them, or rightly to consider of those which I know; But I will adde my best indeuour to expresse my present feeling in both.

d Psal. 103.

And first to speake of Gods prouidence ouer me, during *Hackets* life: Secondly, to speake of his like fauour towards me after his death.

Of Gods prouidence ouer me, during Hackets life.

Concerning the former point, touching the mightie and mercifull prouidence of the Almightie, in safe preseruing mee from intended destruction, and al manner dangers, during *Hackets* life time: If I either consider the greatnesse 1. of my sinne: or the want of grace: then 2. to acknowledge the same; or the hard euent 3. that fell *on maister Coppinger*: or the malice of Satan 4. that sought my destruction: or compare the greatnesse of Gods mercies towardes me, with his former fauor extended to others: Then shal all men perceiue the more plainly, the goodnes of God in my preseruation.

1 To begin with the first point, touching the greatnesse of mine offence, I haue alreadie noted it before, (according to my conscience) to be the greatest sinne that euer was commit-

ted, (excepting the sinne against the *Holie-Ghost*.

The want of grace that appeared in me, was manifest to all men, In that I was so farre off, from shewing anie signes of true repentance, (during all the tyme that *Hacket* liued) that I could not be brought to see mine offence, in that perticuler action.

3. Concerning the hard euent that befell *maister Coppinger*, with the losse of his life (thorough that wicked Inchanters meanes especiallie) I spare to speake further, considering the same is touched before.

4. That Satan sought my wofull destruction, not onely of soule but of bodie also, aswell in this world, as in the worlde to come, can be denied of none, that rightly consider what my sinnes deserued, both by the lawes of God and her *Maiestie*, which by his meanes I was plunged into.

5. What fauours heretofore the Lord hath extended vnto greeuous sinners, is plentifully recorded in the booke of God: As in healing the man that had bin 38. yeeres bedridden: In casting seuen Deuils out of *Mary Magdalen*, and in curing all maner diseases: But to none of them all hath the Lord shewed so great compassion, as hee hath done to me: and that I will proue by two plaine reasons, that cannot be refelled.

e Ioh.5.5.9.
f Luke 8.2.

The former is, in preseruing me so strangely

from all outward perilles and daungers, when I was possest with the spirite of Satan, that not so much as one haire of my head was lost, nor any hurt at all befell to my bodie, whiche cannot be saide of the former examples, nor anie other recorded in the scripture.

The latter, doth more plainly proue the former, for though it be granted that God extended great fauour and mercie to *Mary Magdalen*, in casting seuen deuils out of her bodie, which no doubt annoied her soule greatly: yet must it needes be a farre greater fauor of the almighty, not to suffer a farre more greeuous sinner to be tormented of deuils at all: as for example: If that poore detter who hath beene long in prison, will count it a great fauour of his creditor, if at the length he may be released, and to pay his debt in time, as he shall be well able.

Mark these similies, and

Surely, another man that is arested for much more debt; and is altogether vnable to pay the same, must needes account it a farre greater kindnesse of his creditor, to discharge and safe-keepe him from all imprisonment, and to quit claime him of all his said debts.

Luke 8. 2.

O then consider with reuerence I pray you, how far the Lordes mercies haue exceeded towards me, more then to anie other sinner heretofore. For when I had offended in the highest degree against the *Lord Iesus*, more then euer did anie redeemed by his bloud, and was following the enemie at the heeles, posting both

Compare them with the Lordes dealinges with me.

together apace towardes hell, whiche I confesse to haue iustly deserued: behold the greatnesse of the Lordes compassion, and the exceeding watchfulnesse of his prouidence ouer me, who not onely preserued my soule from destruction, but my bodie also from all manner torments, (suffring a little restraint for my good) not once suffering *Satan* to assault my conscience, with the fearefull sight of deathe and desperation, nor once to make doubt of my saluation, during all the time that I was possest with *Nadans* deuilish pride, and quite deuoyd of grace to acknowledge my sinnes. O howe true is then may I say with *Dauid*, that the mercies of the Lord are aboue all his workes, and ouer all his workes: And that those whome hee once loueth, hee loueth vnto the end, and no power can plucke them out of hys handes, (How iust is that speach of the Apostle *Paule*, where sinne abounded, their grace superabounded. For, if Gods loue to me had not been greater then the malice of *Satan*: or if his mercies had not been more large, then mine iniquities, or his raging power in my preseruation, more then the strength of all the deuils in hell: seeking my destruction: I had not bin liuing at this present, (much lesse with that comforte of conscience, and full assurance of my saluation, whiche I thanke GOD in *Christ* I nowe enioy, who hath inlarged hys mercies so farre ouer mee: not that others

O howe great are the Lordes mercies towardes me.

Psal. 103.

b Rom. 5. 20

Behold Gods mercies towards me.

Rom.6.1. should therby take occasion to sinne, because he hath preserued so monstrous a sinner: but that it might appeare to all posterities, that God hath no delight at all, in the deathe of poore sinners that are ouerreached with *Satans* practises: But rather that they shoulde conuert and liue, to set foorth his prayses. Thus

& Ezech.18. & 33. was it his good pleasure to preserue mee safely from all daungers of soule and bodie, that

Psal.54.17. 19.& 50.15. hys great name of mercie might bee magnified for euer, which I still wishe, and with all my heart long for: that all his creatures in heauen and in earthe, may duelly and truely sound out his praises for his mercies, to mee, and all other his seruantes world without end. What

What fauour since Hack. death mercies the Lord hath extended vnto mee since the death of *Hacket* appeareth in these poynres.

First, in dispossessing me of his hote diuelish spirite, and of those hellishe opinions before touched, even the verie same houre that hee was executed.

Secondly, in restoring mee to my former soundnesse in the knowledge of the truth, without the helpe of any man mortall.

Thirdly, in giuing mee a sight of my sinnes, with grace to iudge and condemne my selfe foorthem: (Namely, for rebelling against my sauiour Iesus.)

Fourthly, in keeping mee notwithstanding from all open shame, and condigne punish-

ment, nor once to holde vp my hand at the bar for all my transgressions.

Fifthly, in assuring me of his further fauour and protection against the malice of *Satan* and all *Sataniſtes*, which shall hereafter seeke my destruction.

Sixthly, in preseruing my health and soundnesse of bodie from all sicknesse &c. being about 30. weekes close prisoner.

Seuenthly, in supplying my wantes, and relieuing my necessities in outward things sufficiently, when I knewe no way how to helpe my selfe.

Eighthly, and lastly, which is more then all the rest, in that God hath forgiuen me all my sinnes, and reserueth me for saluation in *Christ*, whereof I am assured by these tokens following.

Tokens of Gods fauour. Iudg. Gal.

First, by the experience of Gods almightie prouidence, in still preseruing me from all imminent dangers of soule and bodie, when I was the vassall of *Satan*, bewitched to dishonour my soueraigne *lord Iesus*, and wanted grace to acknowledge my sinnes.

Secondly, in that God hath sent his spirit into my heart to crie *Abba*[m] *Father*, and to seale vp the assurance of my saluation in *Christ*.

m Ro.8.15. Gal.4.6.

Thirdly, for that God doth still increase my faith, and strengthen my hope, in the onelie mercies and merits of *Christ Iesus*, for the whole worke of my saluation.

Fourthly, in that I knowe my faith to bee
n Iam.2.18 Fruites of true faith. found, n by thy fruites of Gods spirite proceeding from the same.

As first, the acknowledging of my sinnes, with a broken heart, (not for feare of Gods iudgements, but for offending his blessed *maiestie*, who hath beene so good to me euery way.
o Psa.130.4

Secondly, in begging pardon dayly for my sins, with assured confidence to obtein mercie.

Thirdly, in hating and detesting all my former sinnes, with daily request to serue God better.

Fourthly, the digesting of my present afflictions, with patience, meekenesse, constancie
p Rom.5.2.3 4.5.& 8.19. and comfort, whereby I know they worke for my best.

Fifthly, By my lothing of this world, and
q Phil. 3. 8. loue to Gods kingdome, with a pittifull re-
r Math.5.7. gard to such as be in miserie, which God hath
s Ps.119.67. wrought in mee by his holie spirite together with his chastisements.

Sixthly, the continuall comfort of my conscience, euer since God gaue me that grace to
s 1. Cor.11. 31. condemne my selfe: whereby I am sure to prevent his iudgementes, (not for my iudging)
t Ro.8.1. but for his promise sake.

Seuenthly, my continuall desire to do good to all, (but chiefly to those of the household
u Gal.6.10. of faith:) and that my life and death may witnesse the same, to the glorie of God in *Iesus Christ*.

Eighthly, my dayly praiers for all sortes of people, [w] that God may be glorified in al our repentaunce, by louing and liuing together like brethren, according to the rule of Gods holie words, wishing no worse vnto my verie enemies, then to mine owne soule.

[w] 1. Tim. 2. 1

By these, and sundrie other fauors which the Lord hath shewed me since my restraint: namely, in commaunding his angels [x] to pitch their tentes about me: to protect and preserue mee from all extremeties, and in sending his holy spirite and word, to comfort and confirme me in all my distresses.

[x] Psal. 34. 7.

I do gather thus muche: That as I am moste bounden vnto the Almightie, for my safe preseruation all my life hitherto: and for giuing me these tokens of his further fauour towards me, whereby I do certainlie know my selfe, to be surelie reserued for saluation in *Christ*, [y] So as neither thinges present, nor things to come, Principalities nor powers, life nor death, Satan nor Hell gates, shall be euer able to separate my soule either from the loue of my God in *Christ Iesus*, or from praising his *Maiestie*, with his elect in glorie, when this mortalitie hath put on immortalitie, [z] and this corruption hath put on incorruption: So in the meane time I still desire, and with all my heart and soule doe hunger and thirst, that the honour, and Kingdome of my deare Lord *Iesus* may be more and more aduaun-

[y] Rom. 8. 38. 39.

[z] 1. Cor. 15. 42. 43. 52. 54

The summe of my daily requestes vnto God.

in testimonie of my thankefulnesse for all his benefits

ced in the highest degree: in the purest maner: and in the largest measure that possible may be, both in this world, and in the world to come, so be it.

Concerning the great fauors, (which I poor man) haue found of my *Soueraigne*, and at the *Magistrates* handes (especially of her moste honorable Councell, whome I did so much abuse in my speeches, when I wanted grace to guide my selfe better) and for proclaiming *Hacket* to be the king of *Europe* &c. Alas what can I saie for my excuse, (though I was seduced by hys wicked spirite, and moste blasphemous storie) but confesse freelie (as I do from my heart) that I deserued a moste shamefull death.

What I haue deserued for abusing my Soueraigne &c.

See then the goodnesse of my mercifull God, in mouing the heartes of Christian *Magistrates*, to pitie my bodie, (as he did my soule) rather then to suffer anie further tormentes to fall vppon eyther, (saue a gentle restraint to my good for the time) wherein I obserue the prouidence of GOD, (through their honors great wisdome, and graue councell) in keeping me close prisoner so long, to redound moste to his honour and glorie. For if they shoulde haue admitted the godly and wise to haue conference with mee, whilest I was possest with the spirite of *Satan*, I might so possibly haue done them hurt: Sure I am, they coulde haue done me verie small good, vntill I was parted as it were with my familier,

which

which was the same houre that *Hacket* suffered.

Or, if they had sent me the blessed booke of God, during the said time (as I did continuallie craue the same) surely I should haue wrested the Scripture for the stronger maintenance of my errors: and so haue increased my sinnes the more.

Or if they had suffered some godlye men to haue accesse vnto me, when *Hacket* was executed, euen then to comfort my sorrowfull soule, when I deemed my selfe forsaken of all, & worthie to be accursed both of God and man. Assuredlie, the glory of God should not thereby so brightly haue shined foorth: as in restoring me to my former comfort in *Christ*, by the speciall working of his owne holie spirit, without the helpe of anye mortall creature, that all the glory of my restauration, might redound wholie vnto himselfe.

How God hath increased his glory by my restauration.

But to speake of some particular fauours, which I haue alreadie receiued of their *Honors*, Thus much I doo most humblie confesse. That whereas I deserued continuall restrainte, theyr *Honors* are pleased I should haue the libertie of the prison. That all my friends may come and see me: and where I deserued a most shamefull death, they haue consented (as I am informed) that I might sue for hir *Maesties* pardon.

O then, howe great cause haue I and all my friends to speake good and reuerentlye of her *Maestie* and Honorable Councell, for so great

fauors extended vnto mee, the which, becauſe ſome wicked wretches it may be, will carpe at, (as wiſhing rather to haue ſeene my death) albeit their Honours haue ſufficient reaſonne to warrant their proceedings in that behalfe: yet with their fauors I humbly pray pardon, that I may ſet downe ſome ſpeciall reaſons for their Honors iuſt defence therin, to ſtop the mouths of all gainſaiers.

Diuers reaſons to moue their Honours to ſhew me fauour.

1. Note. Firſt, That euer ſince the Northern rebellion and before, I haue profeſſed the true Religion (according to the Goſpell,) And not onlie to fauour, but alſo to defend the Goſpell of Chriſt, by all meanes poſſible.

2. Note. 2. It is not vnknown vnto hir Highnes Councell eſtabliſhed in the North partes, that I haue beene a detector of Seminaries, olde maſſing Prieſts and *Ieſuits*, with ſuch like deuoted enymies vnto hir *Maieſtie*, and haue beene in commiſſion for ſuch purpoſes.

3. Note. Thirdlie, when as I penned that curſſed propheſie againſt *London*, &c: I ſet downe hir *Maieſtie*, to be exempted from thoſe plagues thretned, (by the very ſpeciall prouidence of God) which himſelfe beſte knoweth, reioyced mee greatlie, as fearing ſome fearefull iudgementes indeed, to befall vpon that Cittie.

4 Note. Fourthlie, In that I haue not onely vſed to pray dailie for her *Maieſties* preſeruation (as before is partlie noted) but euen then when as I was the meſſenger of *Satan*, I proteſted (& the

Lord

Lord knoweth it proceeded from my hart) that if I had ten mens liues within me, they should all die in defence of *Queene Elizabeth*, againſte all hir enimies: in tender regard whercof, I do humblie ſue and not without comfort for her *Maieſties* pardon: wiſhing to my ſelfe no fauour at all, if I haue not deſired *More hard conditions vnto mine owne ſoule (for her Maieſties ſafetie) then all before ſpoken of*, howſoeuer my toong was inchanted for the time to roue at randon as before is noted.

This *I* proteſted befor the Lorde Maior, &c: as diuers heard.

God ſhewe me no mercy if this be not true.

Thus hauing plainelie and truelie ſet down diuers ſpeciall great fauors extended vnto me, both from God Almightie, her *Maieſtie*, and their Honours, euen ſince the time of my horrible fact committed in *Cheape*, &c. I do humblie intreate and exhort all people, to thinke and ſpeak reuerentlie of the Lords proceedings with me, who no doubt hath preſerued me to a holie purpoſe, (euen to make his loue appeere in my want: his power in my weakeneſſe, and his ſtrength in my deliuerance, aboue the malice and force of Satan, to manifeſt his mercies vnto al poſterities, to be the thinge hee chieflie preferreth[a] and moſt delighteth in:) that al the whole world might ſound out his praiſes, for extending ſo wonderfull great compaſſions, to ſo vnworthie, moſt wicked, and wretched a ſinner: for with reuerence bee it ſpoken in the eares of al men, greater mercie to a mortall creature, was neuer heard or read off, ſince the

[a] Mat.9.13. Pſalm.103.

Why God ſhewed mee ſo great mercies.

world began as I conceiue.

For, neither the deliuerance of the *Israelites* through[b] the red Sea: neither the escapinge of *Lot*,[c] from the *Sodomits* destruction: neither the preseruation of *Shadrach*,[d] *Mesach*, and *Abednego*, in the hot fierie furnace: neyther the safe-keeping of *Daniell* in the den[e] of Lyons: or the Prophet *Ieremie* in the mierie[f] pit: Nor yet the miraculous escaping of *Peter*[g] out of prisonne: Though all these and many such extraordinarie examples, of the Lords mightie prouidence in protecting of his seruants, are recorded in the Scripture, for his glorie[h] and our instruction: yet againe and againe with all reuerence bee it spoken to the wonderfull workes of God: not one of these examples before recited, nor anye other recorded within the booke of God, (the most holie historie of our Sauiour *Christ Iesus* only excepted) doth more commend the mercie, goodnesse, and power of God, as the same hath appeared in my preseruation: for neyther were anye of them so great a sinner, as I haue bin, neither were their deliuerances so strange as mine: they beeing onlie preserued from bodilie dangers, but I, most mightilie protected from imminent danger of eternall destruction both of bodie and soule. And that when I wanted grace to acknowledge my sins, as before is mentioned, which dooth so much more inlarge the Lordes exceeding mercies and compassion ouer me.

b Ex 14.13. 22

c Gen.19.16 22.

d Dan.3.13. 33.

e Dan.6.16. 24.

f Ier.38.6.13

g Acts.12.6. 19.

h Rom.15.4.

Marke these points.

And albeit the Scripture recordeth, that our Sauiour Christ cast out of one man, a Legion of Diuels, (which importeth sixe thousand at the least, as the annotations in those places noteth) yet, (in my conscience) was not that so great mercie, as God hath shewed me: as may be gathered by these reasons.

The casting of a legion of deuils out of one man, not so great fauor as is shewed to me, by three resons

First, It is said that the partie, was most miserablie tormented with them: Insomuche, as the Diuels kept him still amongest the mountaines and [i] graues, naked and bare, and yet was so ragious, that no man could binde him-faste with irons, still beating himselfe with stones, &c.

1 Reason.

[i] Mar. 5. 2. 13 Luk. 8. 27. 32

But the Lord would not suffer me to be so tormented, no nor to be once tempted of *Satan*, to hurt my selfe anie waie.

Answered.

Secondlie, if he had a great fauour shewed him, to haue so manie deuils cast out of his bodie, which did so torment him.

2. Reason.

Howe much more I, to be altogither preserued from the same, hauing so deepelie trespassed, as before.

Answered.

There is no record nor likelihood, that the sinne of that man was so great as mine.

3. reason.

Therefore, in sparing mee altogither from such torments, (who rather deserued them doble vpon me) the same must of necessitie proue the Lords mercie, to be far more extended vpon me, then towards this poore man, notwithstanding the casting out of so manie Deuils.

Answered.

And now (my Lord God) how much is thy Seruant beholding to thy *Maiestie*, surely I cannot tell, nor no man liuing, for as thy mercie is infinite in it selfe, so is thy rewarde bestowed vpon me, far aboue the reach of mortall mans conceit.

Shall I saie with *Paule*, that albeit I was a blasphemer, a persecutor (or a Rebel against *Christ*) [k] yet because I did it ignorantlie, Therfore thou (Lord) hadst compassion vpon mee: or shall I [l] with our firste Parentes *Adam* and *Eue*, excuse my facte and laie the whole default vpon others as they did: No, (God forbidde that I should doo either) for though my conscience cleare me to be innocent in will, from anie intention to dishonor *Christ Iesus* or abuse my *Soueraigne*, yet [m] am I not to be iustified thereby: neither will I excuse, but accuse my selfe so long as I liue, to be worthie of all torments of bodie and soule, both in this world and in the world to come: that the whole glorie of my preseruation may be still ascribed to the Lordes onlie mercie, that the same may bee magnified for euer and euer, Amen.

k 1. Tim. 1. 13

l Gen. 3. 12. 13.

m 1. cor. 4. 1.

What shal I giue vnto God but acknowledge his mercies with thankfulnesse.

O what reward shall I giue vnto the almighty for his so manifest and great fauours extended vnto me: truelie I must needes acknowledge, (and I wish all people to doo the like with me) that there was neuer anye mortall creature so much beholding to his Creator, as I humblye confes my self to be; the most sinfull wretch of

any

anie man liuing, and yet haue founde more fauour at the hands of my God, then anye mortall man that euer yet liued, as none can denie, that rightlie consider of the Lords proceedings and prouidence ouer me.

For is it not a miracle moste strange to behold, that the one of my Companions beeing strickē stark mad as was informed, & ending his life in a pitifull maner: the other arrained, condemned and executed for high treason against hir *Maiestie*, &c: and dieng moste desperatelie like a damned Reprobate: that I notwithstanding (being the third person in that wofull pageant) should be safelie preserued from all dangers, not once to be brought before the bar of iustice. O then let all tongs confesse the [n] goodnesse of the Lord to his vnworthie seruant, and saie with *Dauid*, This is the onlie worke of the Lord, [o] and it is maruellous in our eies: yea let all the celestiall creatures in Heauen, [p] and all sortes of people liuing on the earth, extoll the Lords mercies and found out his praises world without end, Amen.

[n] Psal.107.8

[o] Psa.118.23

[p] Psalm.148

But consider yet more deepelie of the lords mercie towardes me, by a temporall comparison: If that wofull wretch would thinke himselfe happie, that hauinge rebelled againste his *Souereigne*, should notwithstanding receiue his pardon, & be admitted not only into the kings speciall fauour, but also to beholde his countenance dailie so long as he liued.

O then (poore soule) how much am I bound and beholding dailie, to the eternall goodnes of my Sauiour Iesus, the king of all glorie: that hauing double trespassed, both againste mine owne *Souereigne*, and his glorious *Maiestie*. In the highest degree that euer did anie nowe liuing vpon the earth, yet for all this, is not onelie pleased to moue my said *Souereigne* to spare my life hitherto, and to put me in hope of further fauour: But as a blessed example giuer to all Superiours, (*To delight in mercie, more then in iustice*) dooth (for his owne names sake) not only remit and release all my sinnes, but further assureth me of his eternall fauour, to enioy his presence for euermore, which dooth as far surmount all earthlie Princes fauours, as *Christ* excelleth all temporall Princes, and the ioyes of Heauen, all the vaine pleasures of this mortall life. How truelie then may I say with *Paule*, O the deepenesse [q] of Gods wisedome and mercies, how vnserchable are his iudgements, &c. to him be all glorie for euer, Amen.

Specially to the repentant.

[q] Ro. 11. 33. 36.

And if we compare the dealings of the Lord with the vsuall proceedings of worldlie Prynces, we shall further behold Gods great fauour towards me, to exceed all the fauours of mortall Magistrates: whoe commonlye vppon the knowledge of the Treason by whatmeanes soeuer, doo after proceed to condemne the partie: and hardlie pardon any (as there is no reason) without some tokens of outwarde repentance.

Princes seldom pardon without tokens of repentance.

tance.

tance.

See and marke well then, The incomparable greatneſſe of the Lords kindneſſe towards me: who was not onelie pleaſed to receiue mee to mercie, vppon my true and vnfeined repentance. But euen then moſt of all did he ſhewe me greateſt fauour, in ſafe preſeruing me from all extremities of ſoule and bodie, when *Hacket* my companion was condemned for Treaſon, and I wanted grace to acknowledge the ſame.

But the Lord had reſpect to the innocencie of my hart: for (albeit in regard of the outward offence giuen) I deſerued no fauour of God nor of man: yet I proteſt before his holy Maieſtie. That when I was buſieſt in ſeruing of *Satan*, I did thinke then moſte of all to pleaſe the lord *Ieſus*. And when I pronounced the heauieſt iudgementes againſte the Cittie of *London*, then did I moſt of all bemone their myſery. So innocent and guiltleſſe was I in my will, either from wilfull diſhonouring *Chriſt Ieſus* in Heauen; or to hurt the leaſt of his *Seruants* in earth. Oh how truelie then may I ſaie with S. *Paule*, Though with my members I ſerued *Satan*, yet in my minde I ſerued *Chriſt Ieſus*, hauing my whole intention to pleaſe him.

It was not I then, that pronounced *Hacket* to be *Chriſt Ieſus*, the iudge of the world, but the ſpirit of *Satan*, (which that wicked wretch had infuſed into me, as you haue heard before) for touching the inwarde man, the *Lorde* and my

Se hear how Gods mercies ſtil preuente me. For Chriſte Ieſus forgaue me, & moued the Magiſtrates likewiſe to pitty mee, when I wãted grace to confeſſe my ſinnes.

Woe is mee for London did I crie in the ſtreetes, as diuers can witnes.

r Ro. 7. 25.

s Rom. 7. 16 17

conscience will still beare mee recorde, that I had no minde to dishonour *Christ Iesus*, or to hurt anie creature: therfore had the Lord compassion vpon me (not for mine innocencie, but for his owne names sake.

If I should obserue further, the circumstance of time, in the which the Lorde extended his fauours. Therein his prouidence dooth greatlie appeare in my presentation vnto Wednesday this yeare, being the ioyefull daie of hir Maiesties happie & prosperous raigne ouer vs: whereby the Lord hath extended his blessings (aswell apperteining to our soules as bodies) more bountifullie ouer this poore Iland (his name bee euerlastinglie praised therefore) then euer was shewed to anie other Nation since *Christ* was incarnate. Euen vpon the wednesday did the Lord destroy that Sorcerer *Hacket*, and driue his Deuilish spirit out of my bodie. The same day also, euen the verie daie of hir Highnesse comming to the Crowne, was my brother and wife admitted by their Honors to haue accesse vnto me: and vpon *Ashwednesday* the laste (so called) did their Honors further graunt vnto me the libertie of the Prison. The same day twelue moneths past, hauing put vp to hir Maiestie an humble petition for a free-schoole at *Wakefield*, which through M. *Doc. Aubraies* good card & diligence was obtained vnder hir Maiesties hand verie shortlie after.

The circumstance of time to bee considered, when the Lord extended his fauours towards me.

viz my brother, wife & seruant,

If I should note further, the poore and weake meanes

meanes which the Lord did blesse in managing my cause: It woulde amplifie the greatnesse of Gods fauour towards me.

No mortall creature can rightlie describe howe much I am bounden vnto the Lord.

Thus may al men plainelie see and perceiue, that I am verie deepelie bounden to the Lord: but neither they nor I can tell howe muche, or sound the bottom of his compassions towards me (except we could describe the torments of hell, from which by *Christes* power I am safelie deliuered) or rightlie consider of the ioyes of heauen (which no mortall hart is able to conceiue) whereof, through the onelye merites of *Christ Iesus*, I am most assured to be made partaker, bicause his holie spirite [u] dwelleth within me.

[t] 1.Cor.2.9.

[u] 2.cor.13.5.

O my soule therefore praise thou the Lorde, [w] & all that is within me blesse his holie name: O my soule againe magnifie the Lord, and forget not his benefites, extended vnto thee, but talke and meditate [x] of his louinge kindnesse all the daie long, yea let his praises bee euer in thy mouth, and prouoke all others to magnifie the Lord for deliuering thee from the [y] nethermost hell, which thou so iustlie haddest deserued.

[w] Psalm.103

[x] Ps.34.1.2.3

[y] Psal.30.3.

Concerning my pardon.

And now what shoulde I saie for her Maiesties pardon, the booke being drawn vp for hir highnesse to signe, I know (O Lord God) that the blessing thereof must proceed from thee: if thou wilt be pleased the grant shall passe, thy holie name be blessed: and if that thou wilte not haue the same to passe, Thy Name

[z] Iam.1.17.

conscience will still beare mee recorde, that I had no minde to dishonour *Christ Iesus*, or to hurt anie creature: therfore had the Lord compassion vppon me, (not for mine innocencie) but for his owne names sake.

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Concerning my pardon.

[z] Iam.1.17.

be euer blessed: If hir Maiestie will freely signe the same, the Lord preserue hir Maiestie: and if hir Maiestie will not signe the same, yet (the Lord my God) still preserue her Maiestie, whither shee be pleased to take or spare my life, I do freelie offer it to her Maiesties pleasure, protesting vnfeinedlie in the presence of God (as I haue doone alreadie vnto all their Honours: That if it shall please hir Maiestie to spare my life, I will become an enimie to Satan and his kingdome, and oppose my selfe against all Heretikes, Scismatikes, Sectaries and Enimies to God and her Maiestie, euen to the vttermost of my power, so long as I liue. And whatsoeuer shall be wanting, to expresse my loue to God, his Church, my *Soueraigne* and Countrie, during my life, I do humblie desire my death may fulfill: that more glorie euery way may redoūd to the Lord in my preseruation.

My protestation with humble request, that al Christiās will retaine me againe into their fauor.

To this ende onlie, I doo further craue the dailie assistance of all Gods seruauntes, to bee thankfull vnto God for my preseruation, and to pray in like sort, that the same may redound to his further glorie. For howesoeuer I confesse my selfe vnworthie any fauor, yet is God most worthie of all honour and glorie, yea euen for his almightie strange protecting me. And those that in this worlde will approue themselues to belong to his kingdome, they cannot but reioice for the bringing home [a] of the wanedring sheepe, and the safe returne [b] of the prodigall sonne;

I desire all people, to giue god his due praise.

6. Point,
[a] Mat. 18. 11 14
[b] Luk. 15. 31

sonne, who humbly desireth that his wofull fall may teache others wisedome, to stand so strongly against all the mightie assaultes of Satan, that if it be possible [c] they may not fall, or being cast downe of weakenesse, &c. They may be againe raised vp by the Lord, that himselfe alone may haue the whol praise of their preseruation. And because *Satan*, is by name, nature, and continuall practise, the mortall ennemie to all mankinde, bearing malice chiefly against those persons, (to bring them to destruction) who liue moste vprightly, and seeke the honour of God vnfeinedly: as may appeare by his first assaulting our Parents in *Paradise*: by his false accusing [d] the iust man *Iob*: and by his tempting of our [e] sauiour *Christ*, (who onely was able and ouercame his forces, that he might deliuer vs in all distresses:) so as we [f] (being comforted and supported) might be able and readie (after his good example) to comfort others in their extremities, so much as we may.

[c] 1. Cor. 10. 12.

Satan, doth moste malice those, that bee most godly

[d] Iob. 1 8. 10.

[e] Mat. 4. 1.

[f] 2. Cor. 1. 3. 4.

Therefore according to my small abilitie, hauing more experience of mine owne weakenesse, and the malice of *Satan*, then anie other mortall creature, (as by reading of this storie may plainly appeare,) I will indeuour to discouer some practises vsed by *Satan* to abuse the simple, either by fowle or faire meanes, as they say.

Satan vseth two waies to assault al

And first, concerning the grosse maner of temptations, *Satan* hath two waies to assault all

people by a corrupt religion, or a bad life.

people, the one is, to profesſe a falſe religion contrarie to Gods word: The other is, to prophane true religion, with a corrupt life, if he get a man once into either of theſe holdes, hee will hardly be caſt out.

The religion of Rome deſcribed.

As for example, the profeſſion of Poperie, is a falſe Religion, contrarie to the worde: becauſe it geueth the honour of mans ſaluation in part, or in the whole, eyther to mans owne merites in this life, or elſe to his ſufferings after this life.

Or rather of ſuperabomination.

As their doctrine of the workes of *ſupererogation*, & their feined purgatory doth approue, (being both derogatorie to the precious merites and mercies of *Chriſt*; wherin onely the ſcripture planteth mans ſaluation.)

Ioh. 3. 16. 1. Ioh. 1. 7. Act. 4. 12. & 10. 43 Rom. 5. 6. 11.

The former is fullſy called the treaſurie of the Church, which teacheth that men may liue ſo holily in this worlde, as they may deſerue a higher place in heauen for themſelues and their friendes: The Apoſtles concluding with the Prophets, that all our righteouſneſſe is like a filthie cloth, and doth cleanſe the holieſt ſinne ſeuen times a daie, being all naught at our Sauiour to pray, (Lord forgiue vs our ſinnes) which ſhould be in vaine, if the doctrine of mens merites were allowable.

b Iſa. 64. 6. 1. Iohn 1. 10. Prou. 24. 16 The Lords praier: Forgiue vs our ſinnes.

The latter teacheth, that what perfection ſoeuer a man wanteth in this worlde, hee may fulfill the ſame, by ſuffring in purgatorie when this life is ended. And then the doctrine of

Christes only sacrifice to cleanse vs from all sin, 1 Heb. 9, 26 28. & 10. 14 18.
shoulde be in vaine.

If the deuill make men drunke once with 1. Iohn. 1. 7.
these poysoned cuppes, (which the Pope per- The popes pardons can take away all sins, &c.
swadeth them to bee well spiced,) And yet with his pardons can wipe away all: then doth the same man possesse these mens houses, how holy soeuer they seeme in their liues, but they will cauill crookedly against the plaine text, and turne the holie scripture like a Shipmans hose, whereof I meane not to stand in this place. And all merites alike, by faule, by couenant

If *Satan* cannot preuaile in this point, but that true religion getes the vpper hand, and all menne flee from their owne merites, and appeale onely to the mercies of *Christ*, As before is noted: yet if hee can persuade men to presume so much of mercie, as they may still prosecute their beastly affections, to delight in drunkennesse, whoredome, pride, oppression, vsurie, extortion, or in anie other grosse sinne whatsoeuer, vnder pretence that God is euer mercifull, and will forgiue all men, for that contrarie to his holy word, which denounceth the sentence of Gods curse and vengeaunce to all suche prophane and graceless persons (who are also possessed with the spirite of *Satan*, professe what religion soeuer they please) of both which kind of sinners I meane to speake more hereafter God willing. My second conclusion. To continue in sin and presume of mercie, is dangerous. 2 Galat. 19. 20. 21 1. Cor. 6, 9. 10. Ephes. 5. 5.

I will onely at this time dilate a little of

Satans maner of tempting the better sorte, who (by Gods speciall fauor) are freed and discharged from all those grosse corruptions of religion and life, and desire vnfeinedly so to serue the Lord as they may best please him: and that by mine owne poore woefull example.

My first assault, by loue and hatred.

The first assault was, by seeking my discredite, id planting my affections of loue and hatred, as the Lord required: for *Satan* seeing me to loue the preaching ministerie, and to stand with them in their iust defence, against all such persons as sought their iniurie: And further, howe I laboured to get some notorious offenders punished: Hee did so procure my discredite with the worst, that they had almost cost me my life.

My second by compassion.

When *Satan* could not preuaile this waie, but that my credite still increased with the best, who did ouermatch his malice against me. Then he sought quite to spoile my estate, for euer to disable me from doing anie good, in the Church or commonwealth: and that was by abusing my affection of compassion, in seeking to releeue a poore distressed gentleman beyond my abilitie, which hath brought no small discredite to the Gospell, and that greeueth my soule most of all.

My conscience saith so.

For though it should be graunted, that the ground of my affection was laid *in Gods feare*, to seeke to restore a decaied meber of the church and common-wealth: yet that I should so farre

pitty his estate, as in labouring to vpholde it, I should ouerthrow mine owne, and so make my selfe to bee worse* then an infidell (so directlie contrarie to the holie Scripture) was more then I ought to perfourme to all Christians, (namelie hauing my selfe, &c. But in drawing great summes out of other mens purses, to maintain a port and needlesse expences, more then wee both were able to beare, or to see repaid in any time, building our vaine hope vpon a good dispatch of his Court suites, without anye warrant from God at all. Heerein I say did Satan groslie tempt me, to enter so great bondes, for the repaiment of rounde summes, without any certeintie how to performe the same: or as yet can tell, which hath oftentimes, and as yet daielie woundeth, my sore broken heart, for discrediting thereby my holie profession.

* 1. Sam. 5, &

See how far Satan prevailed against me in my compassion.

What meanes I haue vsed to discharge all my selfe, euen by offring the sale of that liuinge I haue (to leaue almost nothing for my wife and my selfe) the Lorde best knoweth, and others can witnesse of credit and worship, yea & some of great honour if need required. But I coulde not preuaile (saue to my great losse) my liuing standing onlie, by meanes of a Patent for terme of my life. In regarde whereof, I doo humblie intreat all our Creditors, to beare with me for the principals, to take it as I maie paiait, by processe of time: And if God spare me life, I will see it discharged all in time, though the par-

I haue once offered the sale of my liuing and cannot prevaile.

The Lorde moue their hearts to grant my lawfull request.

tie himselfe for whom I was bound, should pre-
uent to performe the same.

How I was serued at his hands (hauing con-
sented to part with all we had, to discharge our
conscience with al our creditors) when he see
I had gone so farre as I could, I spare to speake
for diuers respectes, wishing rather our repen-
tance, might inlaie our credit with GOD and
man (as I dailie desire of the Lorde in my prai-
ers) then by continuing still in our sinnes, to
hinder the blessing of the Almightie vppon our
indeuours, seeking by lawefull meanes our re-
paire euerie waie.

An obiecti-
on, whie I
left my
charge.

Concerning that point which hath been of-
ten obiected against me, by those that are god-
lie, graue and learned. For leauing mine owne
charge, and accompanying the partie to further
his causes, I cannot see (with submission bee it
spoken) that I haue therin trespassed otherwise
then of frailtie, as a man maie do in his best in-
deuors. For if a Christian maie lawfullie ha-
zard, or rather yeelde his life for the brethrens
sake, (as the Scripture dooth approue) then I
hope it will not prooue vnlawfull, for one child
of God to do for another in cases of necessitie,
(not hindering therby the duties of his calling
in the Church or Common-wealth) or rather
hauing no speciall charge at all, but such as may
spare a man to performe such duties.

Answered.

1. Io. 3. 16.

Who maie
not leaue

Indeed I confesse, for a minister of the Gos-
pell, a Schoolmaister, a Mayor of a Cittie, or a-

nie such like person, that hath a publike charge in the Church or Common-wealth, to leaue his publike calling, and betake himselfe priuatlie to follow the causes of one priuate person, is simplie vnlawfull. their charges.

But for a man that hath onelie a charge of a wife and familie (prouiding wel for them) or to come to my selfe, hauing no further charge, then a company of wilde deare to attend vpon, the which (by vertue of my patent) maie lawefullie be discharged by others (and better then by my selfe, my infirmities considered) I see no reason to the contrarie, (except all loue duties should surcease, &c.) But that to do more good to the church and common-wealth, by seeking the repaire of a decaied profitable member of the same, I may well bee spared for a time from my charge, to manage his causes, or to helpe him with my bondes (if I had kept within my compasse therin) namelie considering these reasons following. My charge only a wife and few seruants without children.

When Satan my old enimie, coulde by no meanes preuaile, neither to discredite nor disable me vtterly, but that (by Gods prouidence) I was like in short time, to passe through al dangers: then did he seeke to abuse my simplicitie by the affection of trust or credit in an other respect, and so to plunge me at once ouer head & eares, into the pit of woeful perdition, to destroie my soule and bodie for euer, if he coulde possible; and that was by making *Hacket* his instrument, The thirde assalt by abusing my credit.

strument, to take vpon him the shape & countenance, of the holiest mortall man that euer was: that so he might bewitch M. *Coppinger* & me to proclaime him in the end to be *Christ Iesus* in his office of iudgement, and seuering with his fanne the good from the bad, to bring vs all three to endlesse destruction. All *vnder pretence to seeke the honor of Iesus and the safetie of our Soueraigne, no man more*: when as indeed himself was secretlie the most detestable deuoted enimie to both, that euer was heard of, as before is plainlie prooued.

Our temptations, much like Eues.

Wherein the practise of *Satan* with vs two poore soules, is not muche vnlike his former proceedings with our Graundmother *Eue*: For as then he abused the wisedome of the serpent, to beguile the simplicitie of the woman: So did he now misuse the wit of wicked *Hacket*, to seduce *maister Coppinger*, and my selfe: And as the Serpent preuailed against the woman [v] vnder a faire shewe of wishing her well. So did *Hacket* ouercome *maister Coppinger* and me, vnder great protestations, yea cursing of himselfe, if he sought not the honour of *Christ Iesus* simplie, and the safetie of her *Maiestie*.

[v] Gen. 3. 4. 5.

But as then God had mercie on *Eue*, (as being seduced) and turned her iudgement into a temporall punishment, in this life onely: So did his goodnesse deale with *maister Coppinger* and me: And as he laid a perpetuall curse vpon the serpent and his seede for euer; because

he was so readie at the motiō of *Satan* to seduce others: So did the Lord in like sorte, cast *Hatket* downe, for being so seruiceable at the sute of *Satan* to seeke our destruction: Suche a reward in the end, will *Satan* bestow freely, vppon all such wicked wretches, as yeeld their obedience at hys commaund.

Testimonies of Gods equall iudgmentes by former examples.

If anie man obiect, that *maister Coppinger*, and I coulde speed no better, but to be grosly tempted of *Satan*, for abusing Gods Sabbothes with fasting and mourning, which he hath ordained for ioy and comfort.

An obiection.

To this I answere, by way of a Question: whether a priuate man hauing speciall occasions of fasting, may not vse the same vppon the Lords daie, to haue the better help by publicke exercises: herein stands my case to be discussed.

The Aunswere. I had rather be tempted after fasting, then after feasting.

Thus haue I plainly declared vnto you, how *Satan* hath abused me three maner of waies, *viz.* In the affections of loue, of compassion, and of christian credite: (The verie principall affections that are in man,) seeking thereby my vtter ouerthrow, as hee sought the destruction of the iust man *Iob*. But as hee coulde preuaile no further against *Iob*, then for the better triall of his weakenesse and patience, with the power of God in his safe deliuerance, when his case seemed desperate in the eyes of all men: So in like sort, hath the Lordes almightie power appeared manifestly, in my safe protection from all maner dangers, for when my friendes and

Satan abused my affections of loue of compassion, and credite.

all men could see no other likelihoode but present destruction of soule and bodie was like to fall vpon me, (my selfe preparing continually for death, °whensoeuer I shoulde be thereunto called, which I expected from day to day:) Behold the great goodnesse of Almightie God towards me, in mouing their H H. to take compassion of me, not once to suffer me to come in place of iudgement, but further to consent that my life should be spared.

° 2. Cor. 1. 9.

O then howe truely may I say, with the Prophet *Dauid*, The Lord is my shepheard: therefore can I lacke nothing; for though I walke within the shade ? of death: yet shall I feare nothing, for with his rod and shepheardes staffe, I am still comforted, yea he will still preserue me from euerie euill worke intended against mee, and reserue me safely to inherite his kingdom: to whom be all praise for euer, Amen.

? Psal. 23. 4.

2. Tim. 4. 18.

Nowe haue you heard in briefe discoursed, the substaunce of *Satans* seducing mee, touching that moste horrible action committed, of proclaiming *Christ Iesus* in Cheapeside, &c. With the maner of his deluding my affections from time to time, wishing, and admonishing that my wofull fall, may teach all others in time to beware, and by all good wisedome to preuent *Satans* practises: for I can tell them (by tried experience) that when they themselues do least suspect him, it may be hee seeketh most of all to intrap them: The Apostle saith truely,

[s] *Resist Satan, and he will flee from you:* But all the cunning lieth howe to knowe when hee doth tempt vs, with what weapons wee should resist him, & at what time to put the same in practise: whereof (God willing) you shall heare more hereafter, as time and opportunitie will permit: In the meane space, let all maner people knowe thus muche, that seeing *Satan* hath sought so instantly my death and destruction, I protest my self his deuoted enemie, (by the grace of God) to oppose my selfe against him and his kingdome, so much as in me lieth, euen so long as I liue: desiring further, that it may not be forgotten what *Christ* hath done for me, that all sorts of people may sound out his praises worlde without end. And nowe my poore soule, conclude and say with *Dauid, Whom haue I in heauen but thee:* [t] (*O Lord*) *and in earth I haue none besides thee. When myne heart faileth, and my strength also: euen then art thou my strength & my portion for euer.* To this Almightie God I desire, that all his creatures in heauen and in earth, may ascribe all honour, and glorie for euer, Amen.

[s] Iam.4.7.

[t] Psal.73.25 26.

FINIS.

I humblie craue that as my fall,
Hath much offended each degree,
So my recant may comfort all
That loue the Lord vnfeinedlie.
And to that end I wish this booke,
In all mens hands accordinglie,
That whosoeuer on it looke,
May praise the Lord eternallie.

Amen, quoth H. A. prisoner.

FINIS.

somewhat augmented since his inlargement.

1 O Heauenly Lord, O father deare, bow downe thine eare to me,
A mortall wretch that flies thy wrath for succour vnto thee.

2 For sith (Lord) thy promyse made to all that stande in neede,
that whensoeuer they call vpon thy name, thou wilt them helpe with speede.

3 The waight and burden of my sinnes, do presse me downe full sore,
therefore (O Lord) I come to thee, that mercy hast in store.

4 Consyderyng from (a frolick) hart my grieuous sinnes (O Lord),
in that same order as they fell, according to thy word.

5 Not one by one my youthfulnesse, when first I bore the sway,
and led me captyue to his lustes, most part of all my day.

6 But since, when as his pretence (me) I haue vnlodge do thabounde,
I feele my selfe most prone to sinne, which forces me to confounde.

7 There is no branch of thy iust law, but I haue broken quite,
In hart, in thought, in word, in deede, with all my whole delight.

8 Yea, euery day and euery houre, (O lord) I offend thy diuine maiestie,
thy holy lawes to disobey (if) frayltie in thy sight.

9 For why, there is within my flesh a secret dulfull sinne,
which still resistes the power of grace, to warre against me with his sting.

10 So that the good which I would do, and gladly would fulfill,
I am not able to perform me, but euill is with me fayll.

11 Which doth inforce my sorrowfull soule, both sore and sore to complayne,
that I (as captiue vnto sinne) in bondage should remayne.

12 Yea (Lord) I gladly do confesse my rebellious nature serues
deseruedly thy earthly plagues, and lasting death (if) me.

13 O then most vile and wicked wretch, what vengeance is my right,
For my so late most fearefull fall, in all thy people sight.

14 Assuredly (my soueraigne Lord) my hart cannot conceiue,
the horrour of those tormentes great, that I deserue to haue.

15 So that if thou should'st throw me downe, the cursed fiendes among
I must confesse thou hast been good, in sparing me so long.

16 For neuer since the worlde began, was yeuel heard or seene,
or thereof mention in any age, as our offence hath been,

17 A mortall man for to professe, as thou dost vnderstand,
to call him selfe (Christ Iesus (Lord) the Iudge) with fame in hand.

18 And I my selfe (distract in mynd) a Prophet false by name,
should be found a this cursed wretch Christ Iesus to proclayme.

19 Woe is my hart, woe is my soule, and all my sences woe,
for to abuse them selues in such, to make the Lord my foe.

20 And to rebell with shamelesse face, against thy maiestie,
whom I haue found a louyng Lord, in stil preseruyng me.

21 If I should weepe both day and nyght, so long as I do lyue,
my teares could be no excuse (O Lord) why thou should'st me forgiue.

22 Or yf I should in fetters lye, whyls Sunne and Moone do dast,
and as vnworthy of the lyght, in dungion deepe be cast.

23 Or yf I should be dayly whypt in open market place,
to warne all people to beware how they abuse thy grace.

24 I do protest vnfeygnedly these were to lytle payne,
so that I might be reconciled into thy loue againe.

These verses are more proper to me, then to any liuyng.

25 Oh then (deare God) what should I do, thy iustice to withstand,
or where shall I a Sauiour finde, to ride me from thy hande.

In heauen 26 Yf I should sue vnto thy Saints, or holy Angels moue,
to bregge me pardon for my sinnes, they would me all reprooue.

a. Psalm. 139.7.13 27 Yf I could flee as feathered foule, and hide me (a) in some hill,
euen there thyne eyes would spy me out, to worke on me thy will.

28 As for thy creatures in their kynd, they can not helpe my case,
but rather storme because I sought their maker to disgrace.

29 And al the damned prooues in hell, they watch (already bent) (ment.
when thou wouldst giue them leaue (O Lord) my soule for to tor-

30 O wretched man should I dispayre, because my sinnes are great,
or feare thou wylt not heare my playntes, when I do thee intreate.

31 No (Lord) thy worde and spirit sayth, although mans sinnes abound,
yet hast thou no delyght at all, (b) poore sinners to confound.

b. Ezec. 33.11. 32 Namely such wretches as in hart, their greeuous sinnes lament,
and stryue by all good meanes they may, the same for to repent.

33 But to that ende such sinners may finde comfort in distresse,
thou chargest them to call on thee, (c) and thou wylt lende releasse.

c. Psal. 50. 15. 34 Then looke vpon thy seruant (Lord) whylst there is tyme & space,
Mat. 11. 28. for from thy iustice I appeale vnto thy throne of grace:

35 Beseeching thee (O father deare) some pitie on me take,
and saue me (not for my desartes) but for thy mercies sake.

d Psal. 88. 10. 11. 12 36 Alas what glory should it thee vnto in damning me to hell,
on who shal there thy noble facts, (d) and worthy prayses tell:

e. 1. Cor. 11. 31. 32 37 O blessed God thou hast delyght thy mercies to extende
vnto all those that iudge themselues, (e) and would not thee offende:

38 In truetie (my Lord) I do confesse of all that know thy name,
I am the least that haue done well, and most deseruing blame.

f. Psalm. 143.2. 39 O therefore in thy iustice (Lord) f do not contende with me,
for why as gylty in thy sight I yelde my selfe to thee:

40 Requesting one thing at thy handes, that thou wouldst thinke vpon
thy couenant made in Iesus Christ, for mans saluation.

41 And as it then so pleased thee, when we were all thy foes,
to sende him downe for vs to die, thy mercies to disclose:

g. Rom. 5. 6. 8. 42 That where our sinnes (by thy iust dome) g deserued lasting payne,
his merits myght restore vs all into thy loue agayne.

I. Pet. 3. 18. 43 Of all those foes I do confesse my selfe for to be chiefe,
then magnifie thy mercies (Lord) to sende me some relefe.

h. Psal. 103. 11. 13 44 And though my sinnes in number passe the starres aboue the skye,
yet (Lord) thy mercies far surmount (h) thou canst it not deny.

i. Luk. 17 1. 45 O then increase my faith in Christ, (i) so strongly to abounde,
that neither Satan, death, nor hell, my wounded soule confounde:

46 But that when iustice grypes my hart, and cryes vengeaunce for to me,
to Christ his merites I may flye, and pleade my right therein.

k Rom. 6.1. 47 O father make the powre thereof, transforme my barren hart,
that sinne may (k) die, that grace may lyue, so shall thy soule conuert.

48 Giue strength (O God) to spende my dayes according to thy worde:
and after this lyfe, graunt me heauen through Iesus Christ thy Lord.

A prayer for the whole church. 49 And seeing Satan seeketh stil Christes glory to defice,
by castyng how to grieue his saintes al mistain euery place.

50 O father deare preuent his rage, and let him not preuayle,

but

but though his purpose be to hurt, yet let his power quayle.

51 Lord sende thy Angels from aboue to pitch (*l*) their tentes below,
to saue all such as truste in thee, from Satans ouerthrow.

52 Beate downe his kingdome into hell, frō whence sin firste did spring,
and styll exalt thy holy worde, that Christ may reigne (*m*) as king.

53 Be good (O Lord) to Israel, thy poore despysed flocke,
euen such as suffer for thy name, and buylde vpon the Rocke.

54 O Lord, be good vnto all those that loue thee in their hart,
and from the wayes of wickednesse, do more and more depart.

55 So shall thy people all abrode, fall downe before thy face,
and quite forsake their former sinnes, thy Gospell to imbrace.

56 O blessed Lord, graunt this request, thy glory to aduaunce,
and styll regarde for to maynteyne thine owne inheritaunce.

57 Increase the number (*n*) of thy sainctes, defende them from all euyll,
Lord giue them grace to watch and ward styl to (*o*) resist the deuyl.

58 And as saluation is thy (*p*) gyft (O heauenly God aboue)
bestow vpon thy lytle flocke, that blessing of thy loue.

59 Then shal we al with chearefull voyce, sound out thy worthy prayse,
and in thy Church with one accorde, sing Psalmes to thee alwayes.

60 All laude and prayse (O Lord of hostes) I do ascribe to thee,
for sending Iesus Christ thy sonne, my sauiour for to be.

Gine God his due. Q. H. A. prisoner.

l. Psalm. 34. 7.

m. 2. Petition.

n. Psalm. 28. 9.

o. Ia. 4. 7.

p. Psalm. 3. 8.

Arthingtons Thankefulnesse, for the Lordes exceeding kindnes extended vnto him.

1 O Mightie God thou Lord omnipotent,
who onely ruleste all thinges at thy wyll,
Whose throne is far abeue the fyrmament:
and whose great power both heauen and earth doth fyll,
Shall dust and earth begge of thy Maiestie,
to shew how good thou hast been vnto me.

2 How good (my God) graunt pardon I thee pray,
for neyther I nor any mortall wight,
Thy goodnes (Lord) can any way display,
as I do feele it working day and nyght:
Yet giue me leaue to tell the best I can,
what thou hast done for me (poore simple man.)

3 Poore man, I may not stande on euery poynt,
for so I shoulde too much thy patience moue,
But so far forth thy doinges to acquayne,
as others may thy goodnes dayly loue:
Now then with comfort let my tongue intreate,
what thou hast done for me (poore wretche of late.)

4 Of late my (Lord) thou knowest I was possest,
with Satans spirite raft into my soule,
Which was as hot as fyre within my brest,
and dyd my sences for the tyme controll,
Inforcing hart and soule for to begin,
and most of all my curssed tongue to sinne,

5 To sinne (deare God) the lyke was neuer seene,
so great a sinner since the worlde began,
To lyue with breath, as I vile wretch haue been,
agaynst Christ Iesus thy beloued sonne:
Oh mercy graunt, that grace may stylll abounde,
for my supplyes, as I haue alwayes founde.

6 As I haue founde (good Lord) thy mercies great,
they farre surmount the greatnes of my fall:
For thou from heauen (euen from thy mercy seate)
didst giue in charge to saue my soule from thrall.
And wouldst not let the temptor worke his will,
as he dyd seeke my lyfe (by death) to spyll.

7 My lyfe to spyll (deare Lord) thou knowest it well,
that Satan sought to worke me further payne,
My soule and body both to bryng to hell,
that I should there in tormentes stylll remayne:
But thou (my God) wouldst not it should be so,
but didst reuenge me of my deadly foe.

8 My deadly foe (HACKET I the Sorcerer)
thou hast destroyde, and cast into the lake,
For his great pride agaynst my Sauiour,
that durst his name and office vndertake.
But I (poore wretch) thou God of all glory,
how mightely hast thou preserued me.

9 Preserued me from dangers manyfold,
of soule and bodye (without excuse)
And that most strange for mans eyes to beholde,
that I should be restorde to former vse,
Of vnderstanding wit, and right reason,
without all hope saue Iesus Christ alone.

10 Christ Iesus onely, did cast Satan out,
Christ Iesus onely, sauede me from woe,
Christ Iesus onely compast me about,
that Satan could not my state ouerthrow,
O Iesus Christ, what should I giue to thee,
for all thy mercies manyfolde to me?

11 Thy mercies (Lord) in staying all this strife,
thy mercies (Lord) in sauyng me from shame,
Thy mercies (Lord) in sauing of my life,
that I might lyue to prayse thy holy name:
O blessed Lord giue grace and strength I pray,
thy mercies great, yet further to display.

12 Thy mercies great my mynde first to conuert,
when worldly vayne me did allure in my needes:
Thy mercies great in comforting my hart,
when as my soule with inward woe did bleede.
Thy mercies great which doth the rest excell,
in sauing (Lord) thy seruaunt from hell.

13 My soule from hell I freely do confesse,
and body both (my Lord) thou didst preserue:
Yea furthermore, when I was in distresse,

thou didst prouide thy seruaunt should not sterue:
So farre thy kyndnesse did extende to me,
but (Lorde) how should I thanke thy maiestie.

14 How shoulde I thanke thy goodnes (O my Lord)
for all these tokens of thy constant loue,
(Especially for sending me thy worde)
to strength my soule that nothing could me moue:
Assuredly, my hart can not conceyue,
what thankes thou (Lord) deseruest for to haue.

15 Deseruest (Lord) no mortall wyght can tell,
the worthy prayses that belong to thee,
Except he could deuise the paynes of hell,
And ioyes of heauen that last eternally:
(Which yf man could) yet doth thy prayse excell,
as farre as heauen in goodnes passeth hell.

16 Thy goodnes (Lord) it reacheth ouer all,
It fylleth heauen, and earth, and all therein,
It norisheth all lyuing thinges mortall:
it doth preserue the state of euery thyng,
Then as thy goodnes all thy workes surmount,
so can no man thy prayses iust recount.

17 Thy prayse (Lord) thy workes expresse the same,
The Sunne the Moone, the Starres in firmament,
And all the host of heauen in such good frame,
do shew thou art a God omnipotent:
But what a God in thyne eternitie,
these thinges created can not testifie.

18 Thy creatures (Lord) do all with one consent,
say blessed be thy holy name therefore,
But forasmuch as they must all relent,
they can not yeelde thy prayses euermore.
O then (deare God) how shoulde I prayse thy Sonne,
for working foorth my deare saluation.

19 Saluation (Lord) sith that shall haue no ende,
I know not how to prayse thee for the same,
But styll to pray that thou wouldst condiscende,
that I may lyue to glorifie thy name.
And when this lyfe is flytt and worne away,
with thine elect to prayse thy name for aye.

20 For aye (sweete Lord) yea and for euermore,
let me (poore wretch) sound out thy prayses styll,
For all thy mercies kept for me in store:
and for all thine that do obey thy wyll,
O let the number styll be multiplyde,
that thy great name may be more magnified.

21 Thy name be magnified (O glorious Lord)
both in this worlde, and in the worlde to come,
Of all thy creatures with one accorde,
that are or shall be altered in fourme:
Let heauen, let earth, let euery thyng lyuing,
sounde out the prayse of Christ our heauenly king.

Giue God his due q; Hen. Arth. *prisoner.*

A meditation of the exceeding mercies of God, the father, sonne, and holy ghost, in the creation, saluation, and sanctification of the redeemed. &c.

1 O Mortall man, regarde and see,
what God in loue hath done for thee:
When thou wast nought but dust and earth,
he put into thee lyfe and breath,
And made thee like his Maiestie,
in wysedome and integritie.
All creatures he made for thy sake,
to gouerne, vse, and thereon take:
What hart coulde thinke for thy safety,
he did it graunt most wyllingly.

The worke of the trinitie in forming mankinde.

2 When thou through sinne wast falne from grace,
and so cast downe from pleasant place,
into this vale of miserie
subiect to all calamitie:
And of Gods friende was made his foe,
in bondage styll to sinne and woe,
God in great loue sent downe his Sonne,
for thy saluation to be borne:
That so he might in thy nature,
his fauour lost agayne procure.

The loue of God the father towardes mankinde decayed.

3 So that when sinne did styll abounde,
and Satan sought thee to confounde,
Gods iustice yeelding to the same,
to throw thee downe to endles shame:
Beholde the great exceeding loue,
of Iesus Christ that did him moue,
Thy sauegarde man to vndertake,
and so to suffer for thy sake,
The paynes of hell, and to fulfill
in euery poynt his fathers wyll.

The willing obedience of Christe Iesus to redeme mankinde.

4 If thou belong to God aboue,
then dost thou feele his greatest loue,
His holy spirite assures thine hart,
that in Christes sufferinges thou hast part:
A steadfast fayth in Christ his death,
this spirite in thee sealed hath,
A constant hope by him alone,
for to obtayne saluation.
None other Sauiour dost thou craue,
but onely Christ thy soule to saue,

The assurance of saluation in the electe, wrought by the holy ghost.

5 Thus must we all Gods people deare,
confesse the loue he doth vs beare,
In chosing vs before the rest:
and louing vs his chyldren best.
In whom he reigneth by his worde,
and keepes vs from the enimies sworde:
Whose prouidence styll doth well supply,
for to relieue our miserie.

The loue of God in generall, towardes all his seruants.

Who in all neede doth vs succour,
that we should serue him euermore.

6 Then let this great loue of the Lord,
mooue all our hartes to learne his worde:
To worshyp first his Maiestie,
with hart and soule most constantly.
And next our heighbour in lyke sort,
to loue, maynteyne, and styll comfort.
And whylst we lyue with hart and mynde,
to prayse Gods loue to vs so kynde.
So long as heauen and earth doth last,
and when this worlde is gon and past.

The duetie of all Christians for al Gods mercies towardes the.

7 Let all Gods workes sounde out his prayse,
most chearefully now and alwayes:
Not onely those that are mortall,
but those much more Cælestiall.
And most of all his owne deare flocke,
that are sure buylt on Christ the Rocke.
O let vs all with one consent,
prayse this our God omnipotent,
For working our saluation,
through fayth in Iesus Christ alone.

Thankfulnesse due in all, chiefly in the elect.

Giue God his due, q. H. A. prisoner.

Certaine infallible tokens of a faythfull Christian, taken out of the 5. of Mat. &c.

Mat. 5. Verse. 3.

1 HE that is poore in spirite and in mynde,
and rightly deemes his vertues to be small.
He that in his soule no goodnes can finde,
but doth adiudge himselfe the worst of all.
O happy man preferde before the rest,
All things shall worke together for his best.

The vnder-song. Rom. 8. 28.

Mat. 5. Verse. 4.

2 He that doth feele the burden of his sinne,
to presse him downe into the lowest hell:
And euen from thence with woofull playnt begins
to mourne, that he so deepely did rebell.
O happy man. &c.

Verse. 5.

3 He that is meeke and humbled in his soule,
for greeuing God by former tyme myspent.
He that doth striue his lustes for to controll,
and from within doth all his sinnes repent.
O happy man. &c.

Verse. 6.

4 He that doth hunger after righteousnesse,
to know the Lord and his most holy wyll.
He that in lyfe doth study to expresse,
what God his worde enioynes him to fulfill.
O happy man. &c.

Vers. 7.

5 He that is mercifull, to remit all wronges,
and tenderly respectes his neighbours poore.

He that ſupplyes what ſo to them belong,
that ſo they may paſſe by the niggardes doore.
O happy man. &c.

Verſe. 8. 6 He that is pure and ſingle in his hart,
to ſeeke the Lord, and his true worſhyp heare.
He that from his worde wyll in no wyſe ſtart,
for loſſe, for gayne, for fauour, or for feare.
O happy man. &c.

Verſe. 9. 7 He that doth ſeeke to ende debates and ſtryfe,
twixt man and man, ſo much as in him lyes.
He that hymſelfe doth leade a holy lyfe,
which God doth loue, and Satan much enuyth.
O happy man. &c.

Verſe. 10. 8 He that doth ſuffer for the Goſpelles ſake,
the loſſe of freedome, goodes, or lyfe it ſelfe:
And chearefully his croſſe with Chriſt vp take,
regarding not this worlde, not worldly pelfe.
O happy man. &c.

Verſe. 11. 9 He that can put vp all reprochfull wordes,
with Ieſus Chriſt, and for his holy wyll,
Although ſuch tongues do cut lyke pearcing ſwordes,
to wounde the iuſt, that wyll and would do ylle.
O happy man. &c.

10 He that doth watch and pray vnto the Lord,
to redeeme all thoſe that ſuffer for his ſake:
Mat. 9. 38. And for to giue free paſſage to his worde,
our ſoules by preaching ioyfull for to make.
O happy man. &c.

Pſal. 34. verſ. 14. 1. Iohn. 2. verſ. 15. 11 He that doth hate the wicked wayes of ſinne,
and ſets his ſoule to ſeeke the trueth aryght.
He that for ſakes this worlde, and all therein,
and on the Lord doth fixe his whole delyght.
O happy man. &c.

2. Pet. 2. verſ. 11. 12 He that doth lothe the pleaſures of this lyfe,
as knowing them to fight againſt his ſoule.
He that doth ſtryue to ſtynt ſuch fruitleſſe ſtryfe,
and all his luſtes by wyſedome ſtyll controll.
O happy man. &c.

Iob. 19. 25. 27. 13 He that in all diſtreſſe can freely ſay,
thy wyll (O Chriſt) be euer done in me.
I do beleeue that wyt nor me denay,
but ſaue my ſoule in ioy eternally.
O happy man. &c.

Philip. 1. 23 14 He that doth long to be with Chriſt the Lord,
where his elect his bleſſed name adore:
That he with them, and all with one accorde,
may magnifie his goodnes euermore.
O happy man preferde before the reſt,
All thinges ſhall worke together for his beſt.

FINIS.